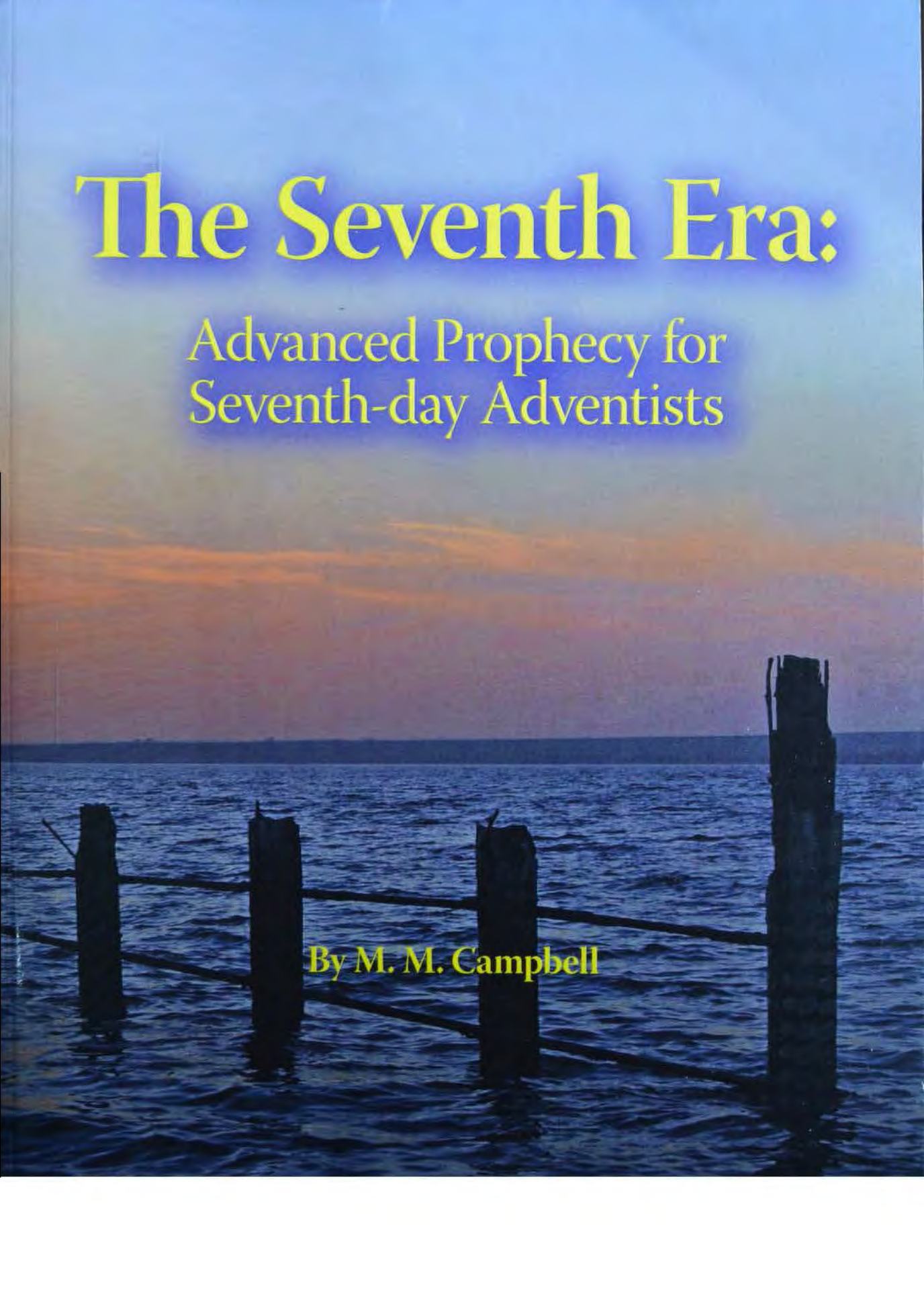


The Seventh Era:

Advanced Prophecy for
Seventh-day Adventists

By M. M. Campbell



As Jesus stood before His fellow citizens in the synagogue of Nazareth early in His public ministry, He read to them from Isaiah 61:1 and 2, formally declaring His mission statement. "The Spirit of the Lord God is upon Me, because the Lord has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound. To proclaim the acceptable year of the Lord." Here He stopped, because the next line of the text did not belong to His mission. Rather, it belongs to the Seventh Era in our own time. That line is, "And the day of vengeance of our God."

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the plan of the battle" (Letter 102a, 3/9/1896).

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PART 1

Introduction

THE SEVENTH ERA:

Advanced Prophecy for Seventh-day Adventists'

by M. M. Campbell

INTRODUCTION

The information in this book surfaced in an unusual way. Probably like some of you, for many years I studied prophecy but without getting that “aha” feeling. Puzzle pieces that fit on one side of a prophecy, didn’t seem to fit on another side. Finally I gave up, thinking my time could be better spent collecting SOP quotations and arranging them according to appropriate chapters in the prophetic books of Scripture. This I did and eventually acquired a large collection of SOP prophecy quotes. But in the back of my mind I don’t think I ever gave up believing that end-time prophecy could be objectively understood and that, when I saw it with its elements correctly positioned, I would know it.

Then, while continuing to read Spirit of Prophecy and Scripture and to collect quotes as I came upon them, I decided to try writing a book on righteousness by faith, a challenging and labor-intensive project. This took my focus off prophecy.

I was deeply into writing *The Language of Heaven: Unconquerable Power for Your Life*, when something began happening. Thoughts began flooding into my mind as to how different pieces of the prophetic puzzle fit together, and this time I had a sense they were correct. At first I just contemplated these thoughts, but they began occurring so frequently they needed to be written down to prevent my forgetting them. Because I was focused on writing the righteousness by faith book, the prophecy notes were sketchy, merely designed to jog my memory.

Upon completing *The Language of Heaven*, I began the formidable task of arranging the notes on prophecy into an understandable format, as I felt a duty to share them. This work is the result.

A companion DVD is being prepared that shows how to assemble the four series—Seals, Angels, Trumpets, Plagues—along with the timelines of Daniel 12. These elements form the core of *The Seventh Era*, and instruction from the “live” teacher on the DVD simplifies how to arrange them. This also simplifies those elements included in the book but *not* on the DVD. In short, not everything in the book is on the DVD, but everything on the DVD is in the book. The DVD just makes

the book's core chart assemble more quickly and understandably, which makes everything more understandable.

"Map tacks" (+) appearing throughout indicate a position I consider so strong in the inspired word as to be conclusive. When you see a map tack, it merely means that, to my mind, it is certain in Spirit of Prophecy and/or Scripture.

In addition to the Table of Contents in the front, please notice the two indexes in the back—Scripture and General—to assist in your study. Some sections in the text are designated "optional." You may want to skip those sections and come back to them later.

The italic emphasis in quoted material is supplied unless otherwise noted.

Content of the Seventh Era.

Structurally unique—part textbook, part workbook, part outline—, *The Seventh Era: Advanced Prophecy for Seventh-day Adventists* is designed to teach. As much as possible, you, the reader, must interact with the materials so as to discover hidden truths for yourself. Even though you may need to "run to and fro" in the material to fully comprehend it, every effort has been made to make it clear and understandable. Still, you will need to apply your mind. If your brain tires due to the massive amount of new information, stop and come back to the material later.

There are many surprises in the material. It does not abandon your already-existing model based on Adventist historic interpretations; rather, the material builds on it. Read with your mind open and in gear. Where there are questions in the text, stop to think the answer through before proceeding.

A Secret From the Prophets.

Some who honor the Bible teach prophetic interpretations sometimes esoteric and sometimes—dare I say it?—bizarre. In working with the materials and ideas herein, I have become deeply impressed of two facts. First, without Spirit of Prophecy insights, we cannot correctly understand prophecy as God intends; it is fully and alone a product of the work of prophets—those of Scripture and the remnant prophet described in Revelation 12:17 and 19:10. The Holy Spirit inspired prophecy; only the Holy Spirit can reveal it.

Second, no matter what others may say about it, it is a secret, coded message the True Witness/Man in Linen sent across the centuries into the hands of His end-time servants described in Revelation 14:1-5, to enable them to successfully navigate the Seventh Era.

Happy studying! Maranatha!

THE SEVENTH ERA:

Advanced Prophecy for Seventh-day Adventists

By M. M. Campbell

AUTHORITY

Uriah Smith's *Daniel and the Revelation* relies on Matthew Henry, Adam Clarke, Sir Isaac Newton and a host of Protestant commentators to support its prophetic teachings.

The present work makes scant use of non-inspired commentaries and asks; *How does the Holy Spirit teach prophecy?* This material is an effort to understand *the Holy Spirit's* position on prophecy, as it came through the messenger of God, who now guides us through the Holy Scriptures:

"All who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in the last days" (Letter 50, 1/30/1906). [Note: Here she speaks of herself in third person. At a time when the enemy is making her work of none effect, she assures us that if we stay by her message, it will take us safely through.]

"We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed" (CW 37; TM 30).

"In every age there is a new development of truth, a message of God to the people of that generation" (COL 127).

"All the scenes in which we must act a part, are to be *carefully studied*, for they are a part of our education, a part of God's great plan" (*EGW 1888 Materials* 1080).

"The people must not be left to stumble their way along in darkness, not knowing what is before them and [thus be] unprepared for the great issues that are coming" (Ms. 18, 1888).

"Those who will devote their powers to the study of God's word, and especially the prophecies referring to these last days, will be rewarded by the discovery of important truths. The last book of the New Testament Scriptures is full of truths that need to be understood. . . . Every Bible student should study these prophecies with diligence"

"Revelation is a book demanding study. Rev. 1.1, 3. The solemn scenes which Jesus revealed to John are weighty and full of interest to every soul. We should know more of these solemn, weighty, testing messages. We should not only know, but with earnest zeal let those with whom we come in contact see and understand that we believe as well as read the prophecy of this book and that they are a revelation to us, a living reality" (HGW 1888 Materials 1473).

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history" (Letter 32, 1892).

Two Solid Points

Two points of prophecy are set in concrete and cannot change. The first has to do with the location of the 2300 day prophecy of Daniel 8.14.

1. "This time [time no longer referred to by the Angel of Rev. 10] which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of *prophetic time*, which should precede the advent of our Lord. That is, the people will not have another message upon *definite time*. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844" (Ms. 59, 1900). (+)

This statement has been misunderstood to mean all prophecy ended in 1844 with the pioneers' interpretations. If it meant that, then the following quotation would conflict with it:

"In the Scriptures are truths that relate especially to our own time, to the period just prior to the appearing of the Son of man. . . . The **prophetic periods** . . . extending to the very eve of the great consummation, throw a flood of light upon events then to transpire" (RH 9/25/1883). [Note: She wrote this in 1883, when, by the pioneers' reckoning, the 2300 day prophecy of Daniel 8.14 was long fulfilled.]

The following statement explains her meaning in Ms. 59, 1900 (No. 1 above):

"Different times were set for the Lord to come, and were urged upon the brethren. But the Lord showed me that they would pass by" (1T 72).

After October 22, 1844 some of the disappointed ones tried to re-interpret the 2300 day prophecy so as to discover the true date for the coming of Christ. The messenger of the Lord counseled against this—that the 2300 days ended October 22, 1844, and each time believers set a new date only to be disappointed weakened their credibility and their own faith. Her statement that the prophecy ended in October 1844 prevents us from attempting to re-interpret it so as to arrive at a different date.

It never meant that all prophecy ceased October 22, 1844 nor that we have no responsibility to seek new light on prophecy.

[Some say Ms. 59, 1900 also means the "day for a year" measure of prophetic time stopped on October 22, 1844. I believe it stopped on that date but based on the fact that day-for-a-year cannot work when the final events are rapid, as Ellen White predicts. I wish Ms. 59, 1900 contained a clearer

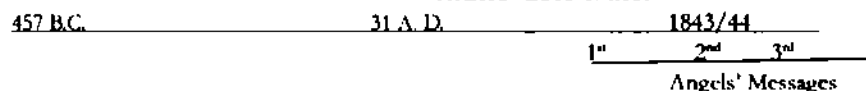
definition of “prophetic time.” She seems to parallel it with “definite time,” which means a specific date—not the day-for-a-year principle. I wonder if our use of this quotation to mean the day-for-a-year principle ended October 22, 1844 may be one of those Adventist legends that built up over the years, like the idea that God’s strange act is the final destruction of the wicked at Executive Judgment. I’m not arguing that day-for-a-year did not end October 22, 1844. I just wish Ms. 59, 1900 expressed it a little clearer. (See also No. 1, p. 146.)]

A second point that does not change is placement of the 1st, 2nd and 3rd Angels’ messages.

2. “The proclamation of the first, second, and third angels’ messages has been located by the Word of Inspiration. Not a peg or a pin is to be moved; no human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. . . . The first and second messages were given in 1843 and 1844, and we are under the proclamation of the third, but all three messages are still to be proclaimed. . . . There cannot be a third without the first and second” (Ms 32, 1896).⁽⁺⁾ [Note: GC 611 gives the dates 1840 to 1844 for the 1st Angel’s message.]

Therefore, the 2300 days do not alter in the present prophecy material. The 1st, 2nd and 3rd Angels’ messages are similarly fixed in their historic place.

Immovable Dates



The 4th Angel even endeavored to appear in 1888.

“An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren Waggoner and Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. *The light that is to lighten the whole earth with its glory* was resisted, and by the action of our own brethren has been in a great degree kept away from the world” (ISM 234-35).

“The loud cry of the third angel (the 4th Angel) has already begun in the revelation of the righteousness of Christ” (EGW 1888 Materials 1073).

“Some have treated the Spirit as an unwelcome guest, refusing to receive the rich gift, refusing to acknowledge it, turning from it, and condemning it as fanaticism. . . . *the light that is to lighten the whole earth with its glory* was resisted, and by the action of our own brethren has been in a great degree kept away from the world” (*Ibid.* 1575).

But those who should have welcomed Him did not, and He withdrew.

“The Lord has given abundance of evidence in messages of light and salvation. No more tender calls, no better opportunities, could be given them in order that they might do that which they ought to have done at Minneapolis. *The light has been withdrawing from some, and ever since they have walked in sparks of their own kindling*” (EGW 1888 Materials 1030).

"Christ knocked for entrance but no room was made for him . . . and the light of His glory, so nigh, was *withdrawn*" (*Ibid.* 734).

Immovable Dates

457 B.C.	31 A.D.	1843/44	1888
		1 st 2 nd 3 rd 4 th	
		Angels' Messages	

PROPHETIC REPETITION

Does inspiration endorse dual applications or repetition of the prophecies of Scripture?

"That which has been is what will be; that which is done is what will be done, and there is nothing new under the sun" (Ecc. 1:9).

"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time" (GC 343).

Adventism has always recognized the dual nature of some prophecies.

1. Matthew 24 springs immediately to mind as a prophecy that relates to two events. a. The fall of Jerusalem in 70 A.D., and b. the final destruction of earth at the end.

"The *whole* of the twenty-fourth chapter of Matthew is a prophecy concerning the events to precede this event [Second Coming], and the destruction of Jerusalem is used to *typify* the last great destruction of the world by fire" (Ms. 77, 1899). "The prophecies that received a partial fulfillment in the overthrow of Jerusalem have a more direct application to the last days" (MB 120-1). [Note: Which is the type, and which the antitype?]

2. Malachi 4:5, 6 was fulfilled in the ministry of John the Baptist (See Matthew 17:10-13; Mark 9:9-13, and Luke 1:17), and will fulfill again in the final ministry of God's people just prior to Christ's Second Coming.

"The work of John was foretold by the prophet Malachi. 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.' Malachi 4:5, 6. John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of *those* living in the last days, to whom God has entrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ" (1r 91). [Note: The word "those" emphasized in the above quotation tells us that "Elijah" of the last days is not an individual; it is a group of individuals.]

3. Joel 2.28, fulfilled at Pentecost (Acts 2.14-18), will fulfill a *second* time in the Latter Rain. This is traditional Adventist thinking.²

"This prophecy of Joel, which speaks of the outpouring of the Holy Spirit in the last days, was not all fulfilled at the beginning of the gospel dispensation. This is evident from the wonders in heaven and in earth, introduced in this text, which were to be precursors of 'the great and terrible day of the Lord.' Though we have had the signs, that terrible day is still in the future" (1W 142).

4. Daniel 8.13 and 9.27, which Adventism interprets as referring to the transition from pagan to papal Rome in 538 A. D., also refer to the destruction of Jerusalem in 70 A.D., on the authority of Christ Himself. [Please read Matthew 24.15 (Mark 13.14) compared with Luke 21.20.]

"When 'the abomination of desolation, spoken of by Daniel the prophet' is set up (Matt. 24.15), Jesus' people are to pray that their flight from their persecutors will not be on the Sabbath day. Jesus was referring to Daniel 8.13 and 9.27. The little-horn power of Daniel 8 represents both Pagan and Papal Rome. It first set up the 'abomination of desolation' (Matt. 24.15), or 'the desolating sacrifice' (RSV) when the Roman armies threatened Jerusalem (A. D. 66-70). The context of Jesus' statement indicates that a *second fulfillment* came in the Middle Ages. (See Matt. 24.15-29.) Because Matthew chapter 24 is using historical events as a type of end time events, we know that just prior to the Second Advent 'the abomination of desolation' once more will become a threat to the religious liberty of the people of God." [*Adult Sabbath School Lessons*, Lesson 6, November 5, 1988, page 48. *God Reveals His Love: What 7th-day Adventists Believe*. October, November, December 1988. Lesson Authors: Erwin R. Gane, J. Robert Spangler, Leo R. Van Dolson, Pacific Press Publishing Association, Nampa, ID 83687. Quoted in M. G. Berry's *Warning* (Middleton, Idaho: CHJ Publishing, 1990), p. 35.]

"... Daniel saw Rome first in its Pagan, imperial phase, warning against the Jewish people and the early Christians, and then in its Papal phase, continuing down to our own day and into the future, warning against the true church. On this *double application* see on vs. 13, 23." [*Adventist Bible Commentary*, p. 841. (Comment on Daniel 8.5-11.) Quoted in M. G. Berry's *Warning*, p. 36.]

Ellen White Endorses Prophetic Repetition

1. "Study Revelation in connection with Daniel, for *history will be repeated*" (Letter 56, 1/19/1896).
2. "The important movements of the present have their parallel in those of the past" (GC 343).
3. "The Bible has accumulated and bound up together its treasures *for this last generation*. All the great events and solemn transactions of Old Testament history have been, and are, *repeating* themselves in the church in these last days" (3SM 339).
4. "'He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints' [Rev. 13.10]. This *entire chapter* is a revelation of what *will* surely take place" [Rev. 13.11, 15-17] (19 MR 182.6, 1900).
5. "The fourteenth chapter of Revelation is a chapter of the deepest interest. This scripture *will soon* be understood in all its bearings, and the messages [plural] given to John the revelator *will be repeated with distinct reference*" (RH 10/13/1904).
6. "The first message [of Revelation 14] is to be repeated, proclaiming the second advent of Christ to our world. The

second angel's message is to be repeated, 'Babylon the great is fallen, is fallen, and is become the habitation of devils. . .'" (Ms. 91, 1898).

7. "Our hopes now centered on the coming of the Lord in 1844. This was also the time for the message of the second angel, who, flying through the midst of heaven, cried, 'Babylon is fallen, is fallen, that great city.' *That message was first proclaimed by the servants of God in the summer of 1844*" (1T 53).

8. "The second angel's message of Revelation 14 was first preached in the summer of 1844. . . . But the message of the second angel did not reach its complete fulfillment in 1844. . . . *The perfect fulfillment of Revelation 14.8 is yet future*" (GC 389-90).

9. "*The third angel's message means far more than we take it to mean. We should search to find out all that is possible concerning this solemn message*" (Letter 1, 10/12/1875).

10. "I then saw the third angel. Said my accompanying angel. 'Fearful is his work; awful is his mission. He is the angel that is to select the wheat from the tares and seal, or bind, the wheat for the heavenly garner. *These things should engross the whole mind, the whole attention*'" (1:W 118).

11. "In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the 7th to the first day of the week, and, as lord of the first day of the week, he will present this spurious sabbath as a test of loyalty to him. *Then will take place the final fulfillment of the Revelator's prophecy* [Rev. 13.4-8, 11-18 quoted].

"In connection with this scripture, the *entire* fourteenth chapter of Revelation should be studied much by God's people. *Verses nine to eleven* bring to view the special message of warning against worshipping the beast and his image, and receiving his mark in the forehead or in the hand" (Ms. 153, 11/5/1902).

12. "These messages were given, not for those who uttered the prophecies, *but for us who are living amid the scenes of their fulfillment*" (Ms. 32, 1896).

13. "*Increased light will shine upon all the grand truths of prophecy, and they will be seen in freshness and brilliancy, because the bright beams of the Sun of Righteousness will illuminate the whole. . . . We are to receive the very same glory that was revealed to Daniel, because it is for God's people in these last days, that they may give the trumpet a certain sound*" (Ms. 18, 1888).

14. "Revelation 6 and 7 are full of meaning" (Ms. 59, 2/9/1895).

15. "My attention has been called to the last books of the Old Testament. I was directed to bid the people of God take heed how they hear and what they do. These scriptures make special reference to *the last days*, when Bible history will be unfolded" (Ms. 116, 1897).

16. "The same spirit is seen today that is represented in Revelation 6.6-8. *History is to be reenacted. That which has been will be again*" (Letter 65, 8/23/1898).

17. "The prophecy in the eleventh [chapter] of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy *will be repeated*" (13MR 394; Letter 103, 2/24/1904).

18. "All the messages given from 1840 are to be made forcible now. . . . There should be no delay in *repeating* the message, for the signs of the times are fulfilling. . . . A message will soon be given by God's appointment that will swell into a loud cry. *Then Daniel will stand in his lot, to give his testimony*" (Letter 54, 1/30/1906).

19. "Bear this in mind. *History is being repeated.* The perils that God's people encountered in past ages, they will encounter

again, *intensified*" (Ms. 5, 1/20/1904).

20. "Let all who would understand the meaning of these things read the eleventh chapter of Revelation. Read every verse, and learn the things that are *yet* to take place in the times" (21MR 91.4; Letter 158, 5/10/1906).

21. "Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us" (3 SM 338).

22. "Trumpet after trumpet is *to be* sounded, vial after vial poured out one after another upon the inhabitants of the earth" (Letter 109, 1890).

23. "The first, second and third angels' messages are to be repeated" (RU 10/31/1899).

24. "Those things which have been, will be repeated" (Ms. 32, 1896; 2SM 111).

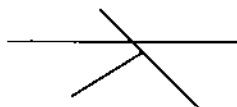
25. "The first, second, and third angels' messages will need to be repeated" (Ms. 92a, 1898).

26. "The history of the old world [Noah's time] is to be repeated" (Letter 250, 11/16/1903).

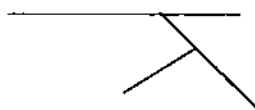
Many other quotations could be cited where Spirit of Prophecy endorses the concept of dual application of prophecy.

TYPES AND ANTITYPES

1. What if a prophecy looked like this?



2. And you found a fulfillment that looked like this?



3. So close! But off ever so slightly. Is it incorrect? Do we throw it away? Not at all.

Principle. A **type** does not have to meet all specifications of a repeating prophecy in order to be valid. An **antitype** (primary fulfillment) *does* have to meet *all* specifications of a repeating prophecy to be valid. Where we find a fulfillment oh, so close, but not exact, we may suspect it to be a type, with the antitype lying yet in the future. (See "Principles of Biblical Typology" at <http://www.bible-researcher.com/fritsch.html> for more information. This principle is well known among Adventist Bible scholars, and, most importantly, it works in practice.)

4. Ellen White states the 1st Angel's message was preached from 1840 to 1844 (GC 611), but we know it was preached and taught *before* that time. What occurred in **1840** that gave power to the 1st Angel's message and caused her to date it from then? Here is a chronology of events leading up to 1840 and beyond:

- | | |
|------|---|
| 1818 | William Miller becomes convinced that the Lord will return in or around 1843. |
| 1831 | Miller first preaches his convictions and gains a substantial following. |
| 1838 | Josiah Litch predicts the fall of the Ottoman Empire in August 1840 based on the 6 th Trumpet and using Miller's method of interpretation. Miller is gaining a following in Northeast and on Eastern seaboard of USA. |
| 1840 | Joshua V. Himes, ordained minister and former newspaperman, comes on board and promotes Miller's message, bringing it to prominence. The entire USA is blanketed, with special focus in the North and West. (See Appendix D, p. 119.) |
| 1840 | Josiah Litch's prediction comes true. The Ottoman Empire falls August 11, 1840 , the very day he predicted it would fall. These events infuse power into the 1 st Angel's message. (See GC 334-5.) |

Public attention grew through the Midnight Cry the summer and fall of 1844. Although *the message was already being preached*, events occurred in 1840 that galvanized the message and lead Ellen White to date the 1st Angel's message from 1840 to the disappointment in 1844. This will be important later.

MILLERITE TEACHINGS

"The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, *the same gospel that was declared in Eden* when God said to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel'" Gen. 3:15 [2 SM 106].

The "everlasting gospel" by definition means the complete gospel. Did the Millerites preach the everlasting gospel as it was preached to Adam and Eve at their expulsion from Eden? Did the Millerites have the complete package? Abundant evidence exists that the Millerites taught the 1st and 2nd Angels' messages.

What IS the 3rd Angel's Message, Anyway?

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity'" (RH 4/1/1890). [Note: Justification by faith means the same as the righteousness by faith message that came to the church in 1888.]

Here's What They Taught:

1. **Fear God.** What does Scripture mean by the phrase “fear God”?

“And Moses said to the people, ‘Do not *fear*; for God has come to test you, and that His *fear* may be before you, so that you may not sin’” (Exodus 20:20).

Usually heaven counsels us to “fear not.” “God has not given us the spirit of fear.” Biblically, when we are counseled to “fear God,” it means to obey Him, and the only avenue of full obedience is righteousness by faith, a message that forms the core of the 1st Angel’s message. While the Millerites believed and taught the need for obedience to God, did they have the correct model of righteousness by faith from 1840 to 1844? No, they did not. While some may have understood and practiced it, that message in its fullness did not come to the SDA church until 1888.

2. **Give Him glory.** What does Scripture mean by this phrase?

To comprehend His character. Moses misunderstood it. “Show me Your glory,” he pled, no doubt expecting a dazzling visual light show.³ “I will make all My goodness pass before you, and I will proclaim the name of the Lord before you.”⁴ To God, His glory—all He would have us know and admire of Him—is His wonderful character of love. We “give glory to Him” by giving Him, or attributing to Him, His correct and truthful character, for *His glory is His character of love*.

Give Him glory is a part of the call for obedience. It says the only way to maintain connection with the Life Giver is through willful, surrendered obedience. Without that connection, we revert to our natural lifeless condition. Did the Millerites know this? No.

3. **The hour of His judgment is come.** From 1840 to 1844 did the Millerites teach that the judgment of the dead was to begin October 22, 1844? No. What aspect of judgment did they teach? The Second Coming of Christ. Did this meet the full requirements of the 1st Angel’s message? No. Their judgment hour message was “off.” They did not know until *after* October 22, 1844 that on that date the antitypical Day of Atonement began. Christ entered the Most Holy Place of the heavenly Sanctuary to begin the investigative judgment of the dead. In these ways their message did not meet the specifications of the prophecy.

4. **Worship the Creator.** Sabbath is God’s great creation symbol, but did the Millerites yet have the Sabbath truth?

“Early in 1844 a group of earnest believers in the second advent saw the truth of the commandments of God, and began to keep the true Sabbath. This was in Washington, N.H. in old New England. The agitation of the Sabbath truth during the next year drew the attention of numbers of those in other states who had labored publicly in the general advent awakening” (*Pioneers and Leaders of a Mighty Movement*, no page number).

“In 1847 . . . there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed

that its observance was of sufficient importance to draw a line between the people of God and unbelievers" (1W 85).

The 3rd Angel's message contains specifics about the mark of the beast. These specifics have been taught through the years, but notice the clear reference to "the wrath of God." The Biblical definition of that phrase did not come to light until the past decade or so; it was not known to the Millerites.

Since the Millerites did not have the correct judgment-hour message in the buildup to October 22, 1844, and since they did not yet fully "own" the Sabbath truth, nor did they understand fully what it meant to "fear God" or the specifics of "the wrath of God," was the Millerite movement of 1840 to 1844 fulfillment of the 1st Angel's message? Yes, it was. We have abundant evidence of this in Spirit of Prophecy writings.

Since the Millerite movement absolutely fulfilled the 1st and 2nd Angel's messages but did not fulfill *all specifications* of the prophecy, we may suspect that it was a _____. (Starts with "t".)
Could it mean we're going 'round again—this time day for a day—this time declaring all specifications of the angels' messages?

"The solemn messages that have been given *in their order* in the Revelation are to occupy the *first place* in the minds of God's people. Nothing else is to be allowed to engross our attention" (8T 302; RH 10/22/1903).

This important Spirit of Prophecy admonition says the messages must hold first place in our attention. They are also given "in their order." What is the "order" of the messages of Revelation? Other commentators have taught Revelation verse by verse from chapter 1 through to the end. This work does not follow that pattern. Herein, Revelation's "order" primarily manifests in that each set of symbols (Seals, Angels, Trumpets, Plagues) unfolds consecutively from number 1 through number 7 within each series. As Waggoner points out (p. 14), to God all events occur in the present. Therefore, we will follow an orderly process to build our three-dimensional model. We will not cover material you already know; instead, we will *build upon* your presently-existing model.

Every effort has been made to simplify and make the picture clear. You will have best results if you don't overwork the material. Just read along with the Biblical references. The pieces will begin assembling themselves.

**Did E. J. Waggoner, one of the 1888 messengers,
teach dual applications of prophecy?**

“Now what may be called the ‘perspective view’ is very common in the Scriptures. That is, two things widely separated in point of time, yet having features in common, are spoken of together, without any notice being taken of the intervening time. As the prophets looked down the stream of time, two events, somewhat similar in character, came within the line of vision. So far as their view could discern, both of these events might occur at one time, just as two trees many rods apart will appear, to one who stands in range with them, to be standing close together. This explains why in the Old Testament judgments upon ancient cities, as Tyre and Nineveh and Babylon, are foretold in such immediate connection with the announcement of the final Judgment of the whole earth, that it is almost impossible to tell where one ends and the other begins; and in some cases the prophetic accounts overlap, so that a portion of the description applies equally to each event” (E. J. Waggoner, *Prophetic Lights*, p. 121).

Note: Could he be referring to prophetic repetition? Are our prophetic understandings, in many cases, types with the antitype lying yet ahead?

PART 2

The “Sevens”

PRELUDE TO THE SEALS

"The fifth chapter of Revelation needs to be closely studied. *It is of great importance to those who shall act a part in the work of God for these last days*" (9T 267).

"There in His open hand lay the book, the roll of the history of God's providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people *from the beginning of earth's history to its close*" (Letter 65, 8/23/1898). (+)

Prelude to the Seals, Part 1, (Rev. 5:1-7)

Because the Seals span "from the beginning of earth's history to its close," the prelude to the Seals must begin, with them, at the beginning. This gives our starting point for assembling the charts.

1. John weeps. Why?

Answer. Adam and Eve have fallen. Earth must now blink out of existence. The presence of sin requires the death of the sinner. Earth's future is now sealed or stopped. The *Seals stop* it from going forward. Earth's sin history *stops* as it begins. It cannot go forward. This is why John weeps.

2. What does it mean that the Lamb is "slain"?

Answer. This symbolizes the cross, giving our starting point as the cross of Christ.

3. Does the cross occur *before* or *after* the Seals open?

Answer. Only the *slain* Lamb can open the Seals; therefore, the cross must occur *before* the Seals can open.

4. Where does Revelation place the cross?

Answer. Rev. 13:8

5. Where does E. J. Waggoner place the cross?

"And so 'the Gospel dispensation,' with the *cross of Christ* shedding the light of the glory of God into the darkness of sin, *dates from the fall of Adam*. Where the first Adam fell, there the second Adam rises, for *there the cross is erected*" (Waggoner, *The Everlasting Covenant* 242).

The cross "stands with its outstretched arms spanning the centuries from Eden lost till Eden restored" (*Ibid.* 190).

6. Where does the servant of the Lord place the cross?

"Why was not the death penalty at once enforced in his [fallen Adam's] case? Because a ransom was found" (RII 4/23/1901).

7. What does it mean, that the cross occurred (Lamb was slain) "from the foundation of the world?"

Answer. God's foreknowledge of a successful cross in 31 A.D. authorized Him to apply that success from the very moment sin entered the world. As Waggoner points out, to God all things occur in the present.

But perhaps the strongest case for placement of the cross at the foundation of the world (in addition to the fact that Revelation 13.8 places it there, and nothing in Revelation places it elsewhere), is that without the cross placed at the very moment of sin's entry, *there could not be a 31 A.D.* Earth's sin history could not take place without a successful cross at the very point of sin's entry.

Life Through the Cross

Placing the cross at the point of sin's entry underscores a fact humanity but faintly comprehends. Earth life could never have taken place after the fall of our first parents, had Christ's incarnation not been available at that very moment or had it been flawed in any way. At the moment sin entered, heaven applied the blood, and it is still that efficacious sacrifice that covers us today, showering us with life and all its attendant blessings. The white linen curtains surrounding the courtyard of the Old Testament Sanctuary, as well as its sacrificial ceremonies taught this lesson. How generously that blood flowed morning, evening and in between, leading some to think of God as bloodthirsty, leading other minds to rest in some impenetrable salvation "magic" in the blood of bulls and goats. But all the while through that blood God was saying, in essence, "I've got you covered" with the blood of His own dear Son. But Israel did not understand, and today we, who have had so much light and truth, still but dimly understand.

Suppose a child began to topple off the edge of a cliff onto the rocks below, and its father, fortunately standing closeby, reaches out and grabs the child, preventing the off-balance child from falling further and holding it in safety. Better, suppose the father, hurls his own body under the child, wedging himself into a crevice and supporting the fallen child with his own body until help comes to rescue the child. The child lives, but the father dies. This is a closer analogy to what happened at the cross. We were saved, but Jesus, our Creator, died. It is still His cross that holds this world while the gospel rescue operation goes on. When all who will take advantage of their chance are salvaged,

God will have no choice but to allow the natural results of the fall to occur. This is the definition of “perish” to which Jesus referred in John 3:16. How tragic to come into this world and have a chance at life as eternal as that of God Himself, but to fail to grasp the gift and to suffer the loss to which this earth is natural heir.

The Sealed Book

The book in the hand of Him who sat upon the throne contains all other books. The Book of Life, the Book of Remembrance, any and all other heavenly books of record. Yet it is a *sealed* book, as was the Book of Daniel, which waited (and still awaits) God’s appointed time to release its secrets to the world. Christ was *sealed* in the tomb with the expectation that such sealing would last forever. When we receive a *sealed* envelope, we expect that no one has opened it from the time it left the sender until it reached our hands. Sealing means to withhold the contents. The scroll held *seven* seals, a perfect number. All evidence says the scroll could not and forever would not open. Yet it held everything God’s foreknowledge saw for planet earth. It was a history that could never take place, absent the cross.

Alignment With the Final Crisis

Some object that the Book of Revelation is about the *future* (Rev. 1:1). They see no reason for the True Witness to call attention to humanity’s fall in earth’s far distant past.⁵

We humans tend to take our blessings for granted. Placement of the cross at the point where sin entered enables us to understand why the full death penalty for sin was not applied at that very moment, and it galvanizes our sense of gratitude to the cross for life and all the good things that come with it. When we internalize the truth that everything that makes life good and meaningful comes to us as a gift from the cross of Christ, what a change it makes in our sense of appreciation for it.

But even more to the point, the True Witness wants us to understand that He, by His blood (the cross), as the firstfruits,⁶ *made the unfolding of earth’s sin history possible*. He offers this as a parallel to Revelation’s *main emphasis*, that is, that the work of the 144,000 (again, the firstfruits) *must take place in order to bring earth’s sin history to a close*. These are, as it were, bookends between which the history of earth takes place.

Christ’s cross held and ransomed the earth; the spiritually educated 144,000 demonstrate law keeping without a mediator so as to bring the conflict to a close.

And it is the final crisis, where the 144,000 carry the flag of God to victory that takes center stage in the Book of Revelation.

Prelude to the Seals, Part 2 (Rev. 5:8-14)

1. The elders and the living creatures have harps and vials full of odors (incense), which are the saints’ prayers. The elders and living creatures symbolize as follows:

- a. The **24 Elders** have golden crowns and wear white robes—both symbols of victory. These may be the *wave sheaf* resurrected ones (Matt. 27:52) Christ took to heaven with

Him (1:1ph. 4.8; DA 834) in His ascension. They represent *all* the redeemed who will one day likewise live in heaven. On our behalf they place their stamp of approval on aspects of the plan of redemption taking place in the heavenly Sanctuary.

- b. The **Living Creatures** (Seraphim—See Isaiah 6.2; Rev. 4.8.) symbolize the heavenly angels that dwell here with us and do the “heavy lifting,” when the final message goes out in power in earth’s last moments.
- c. They offer incense—a symbol of the prayers of the saints. The redeemed depend upon the upward flow of prayer to the Father. Both the 24 elders and the four seraphim are instrumental in keeping those prayers flowing heavenward.⁸ The forward movement of the gospel depends upon the united efforts of converted humans and invisible, holy angels. Notice the beautiful aspect of God’s character displayed in symbolizing the work of both orders of intelligent beings, humans and angels. We sometimes forget the vitally important role the angels play in world events. But heaven doesn’t forget. While we humans think the load is on *our* shoulders, God remembers and acknowledges the critically important role of the angels and symbolizes them with us, pulling the load together.

[Note: Jewish tradition says that, coming out of Egypt, each of the tribes of Israel marched beneath a flag carrying a picture of the face of a human, a lion, an ox, or an eagle, depending upon their tribe. The living creatures each have four faces, one of a human, one of a lion, one of an ox, and one of an eagle (Ezekiel 1.10). The final sealing of God’s people places them under a tribe of Israel. (See Revelation 7.1-8 and *Barnes Notes* for Numbers 2.2.) Could a connection exist between the living creatures and the sealing?]

2. These beings (the elders and living creatures) have harps. They sing a “new song.” Compare this with Revelation 14.2, 3 and Rev. 15.2, 3 where the 144,000 play harps and sing a “new song,” a song of Moses and the Lamb. The “new song” is a song of praise (Psalm 40:3), and it represents the critically important subject of righteousness by faith, a subject permeating Revelation.”

“The praise to God that will come from the lips of the redeemed in eternity will be but the full chorus of the song whose first strains they practiced on earth” (Waggoner, *The Everlasting Covenant* 194).

3. The time frame of this portion of the prelude to the Seals seems to occur *during the time of the final crisis*—the same time the 144,000 sing a “new song” and play their harps—the same time Michael offers “much incense” (pp. 21, 42, 79). The “new song” of the 144,000 resonates in heaven; indeed, the preludes to the Angels and to the Plagues represent the 144,000 as in heaven themselves—on Mt. Zion, standing on the sea of glass. Their citizenship is there; they will live there eternally. But first they have work to do on earth.

4. Verse 11 introduces the words of their “new” praise song. “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.”

5. Finally, "every creature" in heaven, earth, and even "*under the earth*" begins praising God with the words. "Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!"

6. Then the four living creatures say, "Amen!" And the twenty-four elders fall down and worship the Eternal One.

Here are some Ellen White statements that show her use of the words of these praise songs to denote *the beginning of eternity*. (+)

"The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed. They will become 'as though they had not been.' Obadiah 16. And every voice in the whole universe will unite in joyful praise to God. Says the revelator, '**Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever**'" (1P 541 2).

"Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses we shall remember that Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss. Then we shall cast our crowns at His feet, and raise the song, '**Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing**'" (1A 131).

"Songs of triumph mingle with the music from angel harps, till heaven seems to overflow with joy and praise. Love has conquered. The lost is found. Heaven rings with voices in lofty strains proclaiming, '**Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever**'" (1A 835).

"As the ransomed ones are welcomed to the City of God, there rings out upon the air an exultant cry of adoration. The two Adams are about to meet. The Son of God is standing with outstretched arms to receive the father of our race the being whom He created, who sinned against his Maker, and for whose sin the marks of the crucifixion are borne upon the Saviour's form. As Adam discerns the prints of the cruel nails, he does not fall upon the bosom of his Lord, but in humiliation casts himself at His feet, crying, '**Worthy, worthy is the Lamb that was slain!**' Tenderly the Saviour lifts him up and bids him look once more upon the Eden home from which he has so long been exiled" (GC 647).

"And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise.

"**And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that**

sitteth upon the throne, and unto the Lamb for ever and ever” Revelation 5.13 (GC 678).

“We may have a vision of the future, the blessedness of heaven. In the Bible are revealed visions of the future glory, scenes pictured by the hand of God, and these are dear to His church. By faith we may stand on the threshold of the eternal city, and hear the gracious welcome given to those who in this life co-operate with Christ, regarding it as an honor to suffer for His sake. As the words are spoken, ‘Come, ye blessed of My Father,’ they cast their crowns at the feet of the Redeemer, exclaiming, **‘Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever’**” Matthew 25.34; Revelation 5.12, 13 (AA 601).

“We must have a vision of the future and of the blessedness of heaven. Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life have cooperated with Christ, regarding it as a privilege and an honor suffer for His sake. As they unite with the angels, they cast their crowns at the feet of the Redeemer, exclaiming, **‘Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever’**” Revelation 5.12, 13 (8T 44).

“Thus will be made an end of sin, with all the woe and ruin which have resulted from it. Says the psalmist, ‘Thou hast destroyed the wicked, Thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end’ Psalm 9.5, 6. John, in the Revelation, looking forward to the eternal state, hears a universal anthem of praise undisturbed by one note of discord. **Every creature in heaven and earth** was heard ascribing glory to God” Revelation 5.13 (GC 545).

The single exception I have found to her use of these praise songs to denote the beginning of eternity occurs in DA 834-5, where angels sing these words in triumph, welcoming the returning Jesus, with His wave sheaf of resurrected ones, from completing human redemption on earth—still, an expression of full and final victory, a type of the final victory of the plan of redemption.

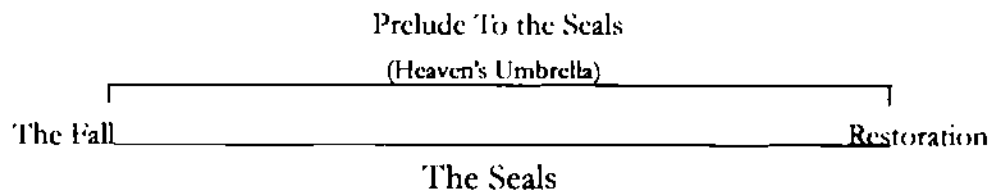
Clearly, the Holy Spirit applies these praise songs to the commencement of eternity, and they should be so understood in Revelation 5, the prelude to the Seals. Therefore, Scripture begins both the Seals and their prelude at the fall in Eden and applies them throughout earth’s sin history, especially during the final crisis, to the restoration of all things in eternity. The prelude to the Seals intertwines with the other preludes to form a mosaic of events and interactions occurring in heaven and on earth during earth’s final crisis.

Here are some informative comparisons:

- The “new song” in Revelation 5.9 with the “new song” in Revelation 14.3. Also the song of Moses and the Lamb in Revelation 15.3.
- The golden bowls of incense in Revelation 5.8 with the censer of Revelation 8.3.
- The elders’ falling down and worshiping God in Revelation 5.14 with the same picture in Revelation 11.16.
- “Every creature” and “under the earth” in Revelation 5.13 with “every knee” and “under the earth” in Phil. 2:10, 11, “That at the name of Jesus *every knee* should bow, of those in heaven,

and of those on earth, and of those *under the earth*, and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father." Spirit of Prophecy places this event at Executive Judgment. (Sec GC 668-70.)

The *prelude* or Biblical introduction to the Seals forms a heavenly banner or "umbrella" over events taking place on earth, directing us to plot it in 3-12. Heaven's intense interest in the lives of God's servants during the final crisis guarantees them celestial protection and guidance at that time.



THE SEALS

The 1st Seal, Rev. 6.1, 2

Spirit of Prophecy says that the opening of the 1st Seal means the gospel. I do not find her using the phrase "conquering and to conquer" to mean anything but the gospel's going forward. Here are some examples: (+)

"The Lord is your Counselor, your Guide, the Captain of your salvation. He goes before your face conquering and to conquer" (6T 76).

"The Captain of our salvation . . . led them on step by step conquering and to conquer" (8T 41).

"His [the Savior's] truth, armed with the power of the Spirit, would go forth conquering and to conquer" (AA 23).

"The Lord will lead them [His workers] on, conquering and to conquer" (RII 9/17/1903).

Similar imagery appears in Revelation 14.14 and 19.10 clearly referring to Christ. The 1st Seal must represent a significant forward movement of the gospel. When did the gospel go forward? From Jesus and the disciples in the first century A. D.? Yes, but it also went forth from Eden at the beginning of earth's sin history. Here are some inspired quotations that make this connection:

"God had a church when Adam and Eve and Abel accepted and hailed with joy the good news that Jesus was their Redeemer. These realized as fully then as we realize now the promise of the presence of God in their midst"

(Ms 43, 8/2/1900).

"I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." This declaration contained the first **gospel** promise to man" (RII 2/24/1874).

"In that first promise spoken to our fallen race in Eden, Christ was sowing the **gospel** seed" (COL 38).

"The message proclaimed by the angel flying in the midst of heaven is the **everlasting gospel**, the **same gospel** that was declared in Eden when God said to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel'" (Gen. 3.15) [2SM 106].

"As soon as Adam sinned, the Son of God presented Himself as surety for the human race, with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross of Calvary" (1BC 1084).

"The solemn events which are now taking place belong to a series of events in the chain of history, the **first link** of which is connected with Eden" (Ms. 172, 1899).

"It is through the gift of Christ that we receive every blessing. Through that gift there comes to us day by day the unending flow of Jehovah's goodness. Every flower, with its delicate tints and sweet fragrance, is given for our enjoyment through that one Gift. The sun and moon were made by Him; there is not a star that beautifies the heavens which He did not make. There is not an article of food upon our tables that He has not provided for our sustenance. The superscription of Christ is upon it all. Everything is supplied to man through the one unspeakable Gift, the only begotten Son of God. **He was nailed to the cross that all these bounties might flow to God's workmanship**" (8T 287-8).

"Christ was as much man's Redeemer in the beginning of the world as He is today. Before He clothed His divinity with humanity and came to our world, the **gospel** message was given by Adam, Seth, Enoch, Methuselah, and Noah. Abraham in Canaan and Lot in Sodom bore the message, and from generation to generation faithful messengers proclaimed the Coming One. The rites of the Jewish economy were instituted by Christ Himself. He was the foundation of their system of sacrificial offerings, the great antitype of all their religious service. The blood shed as the sacrifices were offered pointed to the sacrifice of the Lamb of God. All the typical offerings were fulfilled in Him" (COL 126).

Therefore it seems clear that opening the 1st Seal symbolizes the gospel's advance from Eden.

The 2nd Seal, Rev. 6.3, 4. Red symbolizes blood in Scripture (2 Kings 3.22; Gen. 49.11). It is also the color of wine (Pro. 23.31), which represents violence (Pro. 4.17). The symbols clearly convey the sword, war, murder, violence. This Seal represents the sword or the spirit of war and murder.

The 3rd Seal, Rev. 6.5, 6. The black horse signifies misfortune. The rider measures out food items in a balance. Are these symbolic or can we understand them literally? If we hold out for a symbolic meaning here, we would have to say it's about Gideon (barley—Judges 7.13), the Holy Spirit (oil—1 Sam. 16.13), and violence (wine—Pro. 4.17). However, if we can interpret this passage closer to its suggested meaning, it describes poverty, famine, want. A penny is a day's wages (Matt. 20.2). Here a day's wages buys but modest amounts of food. Could the balances or scales signify judgment? Except for Dan.5.27, Scripture does not so use these words. Rather, it uses "measuring rod" and "plumb line" to represent judgment (Rev. 11.1; Amos 7.7, 8). This Seal represents the spirit of famine and want.

The 4th Seal, Revelation 6.7, 8. The pale horse represents all other forms of torture by which humans can be made to suffer and die, including death by animals. This is the spirit of pestilence or wasting.

Four “Spirits”

Ellen White confirms that these four Seals are “spirits” that have gone out into the world:

“The same **spirit** is seen today that is represented in **Revelation 6.6-8** [3rd and 4th Seals]. *History is to be renewed. That which has been will be again. This spirit* works to confuse and to perplex. Dissension will be seen in every nation, kindred, tongue, and people, and those who have not had a **spirit** to follow the light that God has given through His living oracles, through His appointed agencies, will become confused. Their judgment will reveal weakness. Disorder and strife and confusion will be seen in the church.

“This same **spirit** that controls the nations of the earth is working upon the minds of those who have had light” (Letter 65, 8/23/1898).

War, want, and wasting (or sword, famine, and pestilence) tend to *confuse and perplex* humans. They create dissension between people. Scripture repeatedly highlights these “spirits” of war, want, and wasting (or sword, famine and pestilence). Here is a partial list:

- 1 Chron. 21:12; 2 Chron. 20:9
- Jeremiah 14:12; 21:7, 9; 24:10; 27:8, 13, 17, 18; 32:24, 36; 34:17; 38:2; 42:17, 22; 44:13
- Ezekiel 5:12, 17; 6:11, 12; 7:15; 12:16; 14:21
- Also look up in Spirit of Prophecy the terms war, want, wasting, famine, pestilence, sword. She frequently uses them together.

A “spirit” might also be thought of as a *theme*. These Seals convey the great themes of earth life. The gospel, war and bloodshed, famine and poverty, the many and varied other means the enemy uses to waste or destroy life on planet earth.

Do the Seals Repeat?

Ellen White consistently uses the phrase “conquering and to conquer,” as expressed in the 1st Seal (Rev. 6.1, 2), to denote *a major advance of the gospel*. The gospel has made a number of major advances throughout history, each represented in prophecy by the going forward of the first horseman—followed by the second, third, and fourth. Historically these gospel advances are:

- Gospel Advance 1—Eden
- Gospel Advance 2—Israel’s Exodus from Egypt
- Gospel Advance 3—The Babylonian Repatriation of the Jews
- Gospel Advance 4—Jesus and the Apostles
- Gospel Advance 5—The Protestant Reformation
- Gospel Advance 6—The Millerite Movement
- Gospel Advance 7—We now stand near the beginning of the Seventh Advance

Each of these advances represents an “acceptable year of the Lord;” more accurately, “An era of acceptance with the Lord,” or as the NIV renders it, “An era of the Lord’s favor.” Christ came to “proclaim” or declare an “acceptable year of the Lord” (Luke 4.19). God’s remnant will proclaim or declare the *last* era, before which we now stand.¹⁰

As Jesus stood before His fellow citizens in the synagogue of Nazareth early in His public ministry, He read to them from Isaiah 61:1 and 2, formally declaring His mission statement. “The Spirit of the Lord God is upon Me, because the Lord has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound. To proclaim the acceptable year of the Lord.” Here He stopped, because the next line of the text did not belong to His mission. Rather, it belongs to the Seventh Era in our own time. That line is, “And the day of vengeance of our God.” (See Luke 4.18, 19.)

The 1st Seal, 1st advance, begins at the expulsion from Eden and repeats with each major forward movement of the true gospel. (+)

In her Letter 65, 8/23/1898 above, Ellen White states that the 3rd and 4th Seals (and by implication the 1st and 2nd as well) repeat. When history repeats, the prophecy connected with that history must repeat as well. When the gospel enters a new era of proclamation, the spirits of sword, famine, and pestilence (or war, want, and wasting) follow, for example:

First Era: The Fall

- Seal 1—gospel goes forward from Eden
- Seal 2—spirit of the sword or war (Cain kills Abel)
- Seal 3—spirit of famine or want (See PP 91-2.)
- Seal 4—spirit of pestilence or wasting (culminated in worldwide flood)

Fourth Era: Incarnation

- Seal 1—gospel goes forward from Jesus, Paul & disciples
- Seal 2—spirit of the sword or war (Jerusalem destroyed, barbarians overrun Rome)
- Seal 3—spirit of famine or want (common in breakup of society)
- Seal 4—spirit of pestilence or wasting (Dark Ages, Inquisition)

Seventh Era: Final Crisis

- Seal 1—gospel goes forward in three messages from heaven
- Seal 2—spirit of the sword or war (Prophesied)
- Seal 3—spirit of famine or want (Prophesied)
- Seal 4—spirit of pestilence or wasting (Plagues, Deliverance of God’s people; Second Coming, Executive Judgment. The spirit of wasting applies only to the lost.)

The Seals in the Seventh Era.

More evidence exists that the first four Seals repeat.

About a year before saying that the Seals span the period from the beginning of earth's history to its close, the Lord's messenger had this to say:

"Angels are holding the four winds, represented as an **angry horse** seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path. . . . I tell you in the name of the Lord God of Israel that all injurious, discouraging influences are held in control by unseen angel hands until everyone that works in the fear and love of God is **scaled** [note!] in his forehead" (Letter 138, 1897).

Here she depicts the four horsemen in the *sixth* era—the Millerite movement, the time of the *sealing* of God's people, while angels still hold the winds. Both statements [Letter 65, 8/23/1898 (p. 24) and Letter 138, 1897] can only be true if the first four Seals repeat. "An angry horse" delivering destruction; death; injurious, discouraging influences—are there any horses in prophecy who meet these criteria better than the "three horses" of the Seals? Therefore, the four horsemen, who first went forth from Eden, continue until they are released for a final time in earth's final crisis. For our purposes we are studying *the last or seventh era* of the Seals.

She further identifies the four angels of Revelation 7:1-8 with the opening of the Seals in sealing time with this quotation:

"Angels were united in the work of Him who had broken the seals and taken the book. Four mighty angels hold back the power of the earth till the servants of God are *scaled* in their foreheads" (Letter 79, 5/10/1900)."

The four angels hold the winds of strife in the sunset of earth's history, as the four living creatures hold the horses at the time of the sealing of God's remnant, the 144,000. These four angels also assist the slain Lamb in His work. Therefore, although the Seals begin at the Fall, they also must apply to the time of the sixth and Seventh Eras, the time of the final sealing of God's remnant.

The first four Seals cycle seven times in history, each commencing with a major forward movement of the true gospel. Revelation emphasizes the final or seventh cycle.

The 5th Seal, Rev. 6:9-11

The 5th Seal differs dramatically from the preceding four. There is no horse; no living creature says, "Go." ("Go" is as accurate a translation as "Come and see" and better fits the described action.¹²) The description itself tells us that the 5th Seal is about **two** periods of **martyrdom**; the first, according to Uriah Smith and historic Adventist belief, during the Dark Ages, and the second during the final era yet future. (+) *Our focus is the final or seventh era.*

Therefore, the 5th Seal appears to cycle only twice.

The 6th Seal, Rev. 6:12-17

Notice how these EGW quotations use the language of the 6th Seal (emphasized below) to describe Second Coming. She appears very consistent in this:

"In regard to the coming of the Son of Man, this will not take place until after the mighty *earthquake* shakes the

earth [and] after the people have heard the voice of God. [But before that time] they are in despair and trouble such as never was since there was a nation, and in this the people of God will suffer affliction. The clouds of heaven will clash, and there will be darkness, then that voice comes from heaven and the clouds begin to roll back like a scroll, and there is the bright, clear sign of the son of Man. The children of God know what that cloud means. . . .

"There are many signs that will take place before the coming of the Son of Man, but when the white cloud is seen, this will be the sign of the coming of the Son of Man. **There will be signs in the sun, moon, and stars,** and the nations in perplexity. These all testify that Christ is coming, and He is revealed in the clouds with power and great glory" (Ms 81, 9/21/1886). [Note: Sun darkened 5/19/1780; stars fell 11/13/1833; moon became as blood 5/19/1780; great Lisbon earthquake 11/1/1755. All dates precede 1886 when F&GW penned this. This suggests these signs *will repeat* at the final, antitypical fulfillment of Rev. 6.12, 13.]

"Soon appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as He rode forth to conquer. A retinue of holy angels, with bright, glittering crowns upon their heads, escorted Him on His way. No language can describe the glory of the scene. The living cloud of majesty and unsurpassed glory came still nearer, and we could clearly behold the lovely person of Jesus. He did not wear a crown of thorns, but a crown of glory rested upon His holy brow. Upon His vesture and thigh was a name written, King of kings, and Lord of lords. [See also p. 109.] His countenance was as bright as the noonday sun, His eyes were as a flame of fire, and His feet had the appearance of fine brass. His voice sounded like many musical instruments. The earth trembled before Him, *the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places.* And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb for the great day of His wrath is come; and who shall be able to stand? Those who a short time before would have destroyed God's faithful children from the earth, now witnessed the glory of God which rested upon them. And amid all their terror they heard the voices of the saints in joyful strains, saying, 'Lo, this is our God; we have waited for Him, and He will save us'" (F&W 286).

"The King of kings descends upon the cloud, wrapped in flaming fire. The *heavens are rolled together as a scroll*, the earth trembles before Him, and *every mountain and island is moved out of its place.* Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people' Psalm 50.3,4.

"*And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb for the great day of His wrath is come; and who shall be able to stand?" Revelation 6.15-17 (GC 641-2).*

"Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space. I saw that the powers of earth are now being shaken and that events come in order. War, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth, then the voice of God will shake the sun, moon, and stars, and this earth also. I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, but it is the shaking of the angry nations" (F&W 41).

The 6th Seal appears to describe Second Coming. It had a **partial cycle** in the dark day, the moon appearing as blood, the meteor shower, and the great Lisbon earthquake. Collectively, these phenomena **typified their antitypical** occurrence at the time of Deliverance and Second Coming. (+) Therefore, the 6th Seal cycles 1.5 times.

Interlude to the Seals, Rev. 7

Two breaks occur in the flow of the “sevens” in Revelation:

- A break between the 6th and 7th *Seals*. Revelation 7
- A break between the 6th and 7th *Trumpets*. Rev.10 and 11.1-14 (See p. 65.)

We now come to the *break* in the flow of the *Seals*, which occurs between the 6th and 7th Seals.

1. **Revelation 7.1-8** depicts the sealing of God's people. The 6th Seal (Second Coming; not to be confused with “the sealing”) ends with the question, “Who will be able to *stand*?” The 144,000 and their sealing are immediately introduced. But they obviously cannot be sealed *after* Second Coming; therefore, their introduction is out of chronological order. Sealing is a time of learning, of “settling into the truth both intellectually and spiritually, so they cannot be moved,”⁽¹⁾ and occurs *in order for* Second Coming to take place.

The Revelator must “rewind the tape” in order to expand our understanding of the 144,000, and this will be clear in the prelude to the Angels.

Wherever the actual sealing takes place, “**You Are Here.**” We live at this point, just before beginning the Seventh Era, during sealing time. Nothing moves until God's 144,000 are sealed and ready for the conflict. *It is their work—living in Christ by godly principles through earth's last great crisis—that opens the way for Second Coming to take place.*

“There will be an army of steadfast believers who will stand as firm as a rock through the last test” (*Pantheon Collection* 336).

“[T]he sealing of the saints will place them beyond his [Satan's] power” (Ms. 7, 1850).

Besides the Lamb as it had been slain, these are the heroes of the final crisis. [Only the Lamb and the 6th Angel (144,000) possess sickles in Rev. 14.14 and 17, meaning they alone possess power to reap the earth.] They are both reapers and firstfruits of earth's harvest. Revelation 7, 11, and Zechariah 3 and 4 provide specific details of this sealing work. A second and final phase of sealing occurs future to this point. (See p. 51.)

2. **Revelation 7.9-17** depicts the redeemed of all ages, living and resurrected, who achieve the eternal crown. Ellen White *almost always* so identifies this group:

“Our Master was a man of sorrows; He was acquainted with grief; and those who suffer with Him will reign with Him. When the Lord appeared to Saul in his conversion, He did not purpose to show him how much good he should enjoy, but what great things he should suffer for His name. Suffering has been the portion of the people of God from the days of the martyr Abel. The patriarchs suffered for being true to God and obedient to His commandments. The great Head of the church suffered for our sake; His first apostles and the primitive church suffered; the millions of martyrs suffered, and the Reformers suffered. And why should we, who have the blessed hope of immortality, to be consummated at the soon appearing of Christ, shrink from a life of suffering? Were it possible to reach the tree of life in the midst of the Paradise of God without suffering, we would not enjoy so rich a reward for which we had not suffered. We would shrink back from the glory; shame would seize us in the presence of those who had fought the good fight, had run the race with patience, and had laid hold on eternal life. But none will be there who have not, like Moses, chosen to suffer affliction with the people of God. *The prophet John saw the multitude*

of the redeemed, and inquired who they were. The prompt answer came. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (1T 78).

"The grain of wheat that preserves its own life can produce no fruit. It abides alone. Christ could, if He chose, save Himself from death. But should He do this, He must abide alone. He could bring no sons and daughters to God. Only by yielding up His life could He impart life to humanity. Only by falling into the ground to die could He become the seed of that vast harvest, the great multitude that out of every nation, and kindred, and tongue, and people, are redeemed to God" (DA 623). (+)

The sealing of the 144,000 takes place *in order for* the resurrection of the redeemed of all ages to take place. This is perhaps the main reason for their introduction *following* Second Coming and before the resurrected redeemed. The 144,000 are the cause; both Second Coming and the great multitude are the effects.

The 7th Seal, Rev. 8.1. (Examine paragraphs 1. and 2. together to get the thought.)

1. "... from the priests and rulers came the answer, 'We have no king but Caesar.' When Pilate washed his hands, saying, 'I am innocent of the blood of this just person,' the priests joined with the ignorant mob in declaring passionately, 'His blood be on us, and on our children' (Luke 23:18; Matt. 27:22; John 19:15; Matt. 27:24).

"Thus the Jewish leaders made their choice. Their decision was registered in the book which John saw in the hand of Him that sat upon the throne, the book which no man could open. In all its vindictiveness this decision will appear before them *in the day when this book is unsealed [7th Seal?]* by the Lion of the tribe of Judah" (COL 294).

2. [At Executive Judgment] "the awful spectacle appears just as it was. Satan, his angels, and his subjects have no power to turn from the picture of their own work. Each actor recalls the part which he performed. Herod, who slew the innocent children of Bethlehem that he might destroy the King of Israel; the base Herodias, upon whose guilty soul rests the blood of John the Baptist; the weak, time serving Pilate; the mocking soldiers; the priests and rulers and the maddened throng who cried, 'His blood be on us, and on our children!'—all behold the enormity of their guilt" (GC 667).

3. [In Gethsemane] "angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. *There was silence in heaven.* No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin" (DA 693). [Note: Gethsemane and Calvary symbolize the final death of the wicked at the end of the millennium.]

4. [On the cross] "the pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all heaven gazed upon the scene in *silent horror*" (DA 501). [Compare with—, At Executive Judgment:] "The spirit of rebellion, like a mighty torrent again bursts forth. Filled with frenzy, he [Satan] determines not to yield the great controversy. . . . Their [the lost's] rage is kindled against Satan and those who have been his agents in deception, and with the fury of demons, they turn upon them" (GC 671-2). [Note: I do not know how the "half an hour" fits in.]

These quotations support the view that the 7th Seal is Executive Judgment (+), which cycles only once.

The Seals

The Fall

Restoration

gospel	sword	famine	pestilence	martyrdom	Second Coming	Ex. Judgment
Seals 1-4 cycle seven times				5 th Seal cycles twice	6 th Seal 1.5 cycles	7 th cysl once

Summary of the Seals.

The first four Seals are: **Seal 1.** A major forward movement of the gospel, introducing a new era of the Lord's favor; **Seal 2.** The spirit of the *sword*, war, and bloodshed; **Seal 3.** The spirit of *famine* and want; **Seal 4.** The spirit of *pestilence* and wasting. These four Seals repeat seven times in history. An advance of the gospel (1st Seal) *seems* to trigger the three that follow; however, this is not the case. It is the *rejection* of present truth of the gospel that requires God to release His jurisdiction over the rejecters, who then become sport of the destroyer, bringing disasters upon themselves.

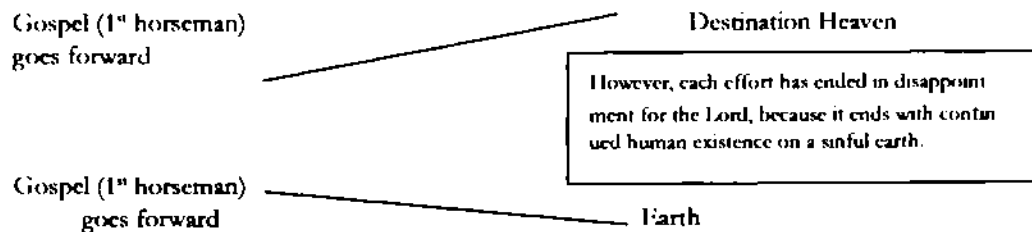
Seal 5 appears to cycle twice. 1. In the martyrs of the Dark Ages, and 2. In the martyrs of the Seventh Era. Our emphasis in this material is the Seventh Era.

Seal 6 appears to be Second Coming and has one partial and one complete cycle.

The Interlude reverts back to the preparation of the 144,000, whose ministry unfolds into Second Coming (**Seal 6**) and resurrection of the righteous of the ages. Rev.7:9 through 17 of the Interlude depicts *all* the redeemed—resurrected and those having not seen death—during the millennium.

Seal 7, Executive Judgment, follows the millennium and occurs only once.

The Seals span the period from Paradise Lost to Paradise Restored, as does the *prelude* to the Seals. God has made multiple attempts, through sending forth the gospel, to bring us to the heavenly kingdom.¹⁴ Each era represents heaven's effort to bring us home.

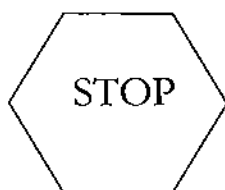


Therefore, the Seals, even though spanning from Eternity Lost to Eternity Regained, emphasize *the Seventh Era* from the first horseman through opening of each Seal to the silence in heaven, as the *last generation of His people on earth, through His grace and guidance, execute the full final cycle that ends in the eternal kingdom.* It is this generation of humans, transformed by the blood of Christ, who take center

stage in the Book of Revelation. The Seals focus on this generation's passage through the *Seventh Era*, the *antitype* of each of the unsuccessful efforts, including the Millerite movement.

Proving the Seals

1. Ellen White says the Seals span from the fall to restoration (Letter 65, 8/23/1898).
2. Scripture places the cross at the foundation or beginning of the world (Rev. 13.8).
3. Letter 65, 8/23/1898 also says the horsemen of the Seals will be re-enacted, history will repeat.
4. E.G.W. places Rev. 5 praise songs at the beginning of eternity.
5. The "new song," and "much incense" in the prelude to the Seals match preludes of Angels, Trumpets, Plagues, each of which executes in the final crisis.
6. E. J. Waggoner, E. O. Douglin document gospel cycles.
7. Inspired testimony starts the Seals at both Eden *and* at the time of the sealing of God's people at the end of time. (See Letter 138, 1897 and Letter 79, 5/10/1900.) Only gospel cycles can account for this.



... and Review!

Are the Seals adequately supported and explained?

These are the basic Seals. However, the 5th Seal requires more attention.

THE 5TH SEAL

Revelation 6:9-11

The Golden Key

I call the following two quotations “the Golden Key,” because together they pinpoint *the sequence* of several end-time events, thus opening a treasury of advanced prophecy for our study. I have not found where this sequence changes in any of her other writings. The connection with the 5th Seal will be self-evident. Can you correctly *sequence* the events described in these two quotations?

Quotation 1. “Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin. . . . Roman Catholic principles will be taken under the care and protection of the state. This **national apostasy** will be speedily followed by national ruin. . . . Then will the voice be heard from the graves of the martyrs, represented by the souls that John saw slain for the word of God and the testimony of Jesus Christ which they held” (Letter 123, 1897; GCB 1/1/1900). (+)

Quotation 2. “When the **fifth seal** was opened, John the Revelator in vision saw beneath the altar the company that were slain for the word of God and the testimony of Jesus Christ. **After this** came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out of Babylon” (Ms. 39, 1906). (+)

Answer the following questions based on information from these two quotations.

1. What does EGW mean when she uses the phrase “*national apostasy*”? The following quotation explains:

Quotation 3. “A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by **legislative enactments**, enforce the Sunday law [NSL], and thus God’s people [will] be brought into great peril. When our nation, in its **legislative councils**, shall enact laws to bind the consciences of men in regard to their religious privileges, **enforcing Sunday observance**, and bringing oppressive power to bear against those who keep the 7th-day Sabbath, the law of God will, to all intents and purposes be made void in our land; and [this] **national apostasy** will be followed by national ruin” (RH 12/18/1888).

a. What phrase appears in *both* Quotations 1 and 3 that show “*national apostasy*” means the *same* in both quotations? That phrase is:

__When our nation, in its legislative councils . . .

__National apostasy will be followed by national ruin. (I have deleted the word “speedily” in Quotation 1.)

- ☐ Roman Catholic principles will be taken under the care and protection of the state.
- ☐ Protestants will work upon the rulers of the land.

b. Therefore, Ellen White uses the phrase “national apostasy” to mean:

- ☐ The apostasy of 538 A.D. to 1798 A.D.
- ☐ The papacy’s use of secret societies
- ☐ The national Sunday law (NSL)
- ☐ The abortion issue

c. Does “national apostasy” mean the same in Quotation 3 as in Quotation 1?

- ☐ Yes
- ☐ No

d. If “national apostasy” means the NSL in Quotation 3, does it mean the NSL in Quotation 1?

- ☐ Yes
- ☐ No

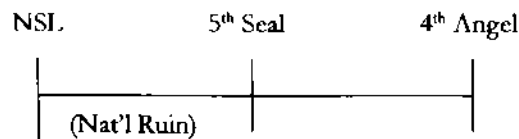
2. What follows “national apostasy” or the NSL?

- ☐ Reformation and revival
- ☐ The shaking
- ☐ National ruin
- ☐ None of the above

3. According to Quotation 1 above, when the NSL passes, John hears the voices of the martyrs slain for the word of God. What is John describing?

- ☐ The 5th Seal
- ☐ High traffic areas in the larger cities
- ☐ The great multitude that no man could number
- ☐ There is no way of knowing

4. **THE GOLDEN KEY.** Does the following chart correctly or incorrectly *sequence* the events you have discerned so far?



5. Read Quotation 2 carefully. What event is common to Quotations 1 and 2?

- ☐ The 5th Seal
- ☐ Protestants influencing the rulers
- ☐ National ruin
- ☐ They have no events in common

6. The 5th Seal is about _____. (Hint: Starts with “m”.)

7. According to Quotation 2, what follows the 5th Seal?

- ☐ The scenes described in Revelation 18
- ☐ The Latter Rain
- ☐ The Loud Cry
- ☐ The 4th Angel
- ☐ All of the above
- ☐ None of the above

8. Do any of the *Angels* appear in any of these quotations?

9. What does Quotation 2 add to the chart in No. 4 above?

10. According to these quotations, does the Latter Rain occur before or after the NSI?

11. According to the following quotations, which comes first, the Sunday laws or close of probation:

“The Lord has shown me clearly that the image of the beast [NSI./USI.] will be formed before probation closes, for it is to be the great test for the people of God, by which their eternal destiny will be decided” [2SM 81 (1890); LDE 227].

“The Sabbath is the great test question” (Ms. 34, 4/16/1897).

12. Today the churches of Christendom are baptizing thousands a day in some parts of the world. Some believe this is the Latter Rain.

a. Do you think this is the Latter Rain? Why or why not?

b. Read *Early Writings*, p. 261, and *Great Controversy*, p. 464. What information do these two pages offer in common? Might this help us understand the great influx into the churches today?

Think about what you have read. Is the pattern set up in this section (No. 4, p. 33) adequately supported? Does Spirit of Prophecy position for us the NSI, 5th Seal, and 4th Angel as a solid launching pad for our study of the last-day prophetic patterns?

The 5th Seal

Letter 123, 1897; GCB 1/1/1900 and Ms. 39, 1906 (p. 32) indicate the 5th Seal opens upon passage of the NSL. Other inspired quotations agree, suggesting an episode of persecution to occur at that time. Among those quotations are:

"By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. . . .

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this [national] apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble. The cries of the faithful, persecuted ones ascend to heaven. And as the blood of Abel cried from the ground, there are voices also crying to God from martyrs' graves, from the sepulchers of the sea, from mountain caverns, from convent vaults. 'How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?'" (5T 451). [Note: The 'Time of Jacob's Trouble' starts here.]

"When the people accept and exalt a spurious Sabbath and turn souls away from obedience and loyalty to God, they will reach the point that was reached by the people in the days of Christ. . . . They are placing upon a false sabbath divine honors, and when this is fully done, persecution will break forth upon those who observe the [true] Sabbath" (Ms. 15, 1896). [Note: See also No. 9, p. 147.]

But persecution exists *throughout* the final crisis.

"You will be betrayed even by parents and brothers, relatives and friends; and they will put some of you to death. And you will be hated by all for My name's sake" (Luke 21:16-18).

"Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake. And then many will be offended, will betray one another, and will hate one another" (Matt 24:9-10).

"As the controversy extends into new fields and the minds of the people are called to God's downtrodden law [during the final warning], Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith" (GC 607).

"When this grand work is to take place, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth" (Ms. 6, 1889).

Martyrdom, however, ends at general close of probation.

"The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their

captivity. . . . If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness. . . . Glorious will be the deliverance of those who have patiently waited for His coming and whose names are written in the book of life" (GC 634).

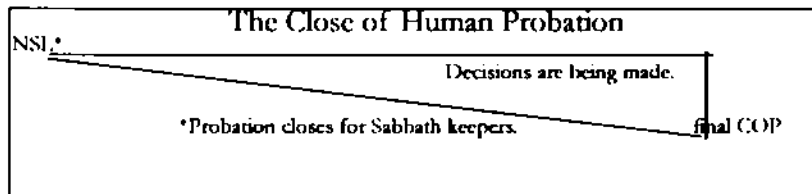
Does the opening of the 5th Seal signify only the ongoing persecution and martyrdom of God's servants at this time, or does inspired evidence exist of a strike against God's people in the Seventh Era, possibly at the NSI's passing, when the 5th Seal opens?

"Without warning he [the king of fierce countenance] shall destroy many" (Daniel 8:23, RSV).

"She [Rome] is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to *strike*" (GC 581).

"A sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. . . . The great final test [NSI] comes at the *close of human probation*, when it will be too late for the soul's need to be supplied" (COL 326). [See also the words "break forth," Ms. 15, 1896, p. 35.]

This entire chapter in *Christ's Object Lessons* pertains to the last generation of God's people on earth. Why would she mention in that chapter "a sudden and unlooked-for calamity?" What does this mean? Why would she imply its timing to be "at the close of human probation" and connect it with the NSI, or the "great final test?" Note that the NSI can only occur simultaneously with close of human probation, as it *pertains to Sabbath keepers*, since the NSI mandates close of probation for knowledgeable and informed humans. As knowledge of the Sabbath truth rapidly permeates society, it brings with it accountability. But Sabbath keepers' probation closes first, as the NSI passes.



"The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter" (9T 97).

The Will Ross Statement

Following is a statement where an SDA brother, Will Ross, quotes something he heard Ellen White say. The statement cannot be found in this exact form in any of her works. It has been discussed

on our forum,¹⁵ however, most seemed to feel it could not be given weight because it did not come from Ellen White's pen, only from a fellow's faulty human memory:

"Sister White told us, as we three [Will Ross, Sister McInterfer and Elder D. E. Robinson] stood there on the railroad depot platform, that *a terrible storm of persecution* was coming, just like a windstorm, that blew down every standing object. There was not a 7th day Adventist to be seen. They, like the disciples, forsook Christ and fled. All who had sought positions were never seen any more.

"After the storm there was a calm. Then the Adventists arose like a great flock of sheep, but were without shepherds. They all united in earnest prayer for help and wisdom, and the Lord answered by helping them choose leaders among them, who had never sought positions before. *They prayed earnestly for the aid of the Holy Spirit which was poured out upon them making them fully ready for service.* They then went forth 'fair as the moon, clear as the sun, and terrible as an army with banners' to give the message to all the world" [Documented oral statement by ECGW, about 1908. (See Rev. 12.1, Song of Solomon 6.10.)¹⁶

Sequence the events described in the Will Ross statement above, and compare them to the sequence set up in paragraph 4, page 33, which uses SOP only. Do they match? I find it more than passing strange that a deceased brother, whom I did not know, set up the same pattern from conversations with Ellen White that I, over fifty years later, with no collaboration or collusion, set up using her writings alone.¹⁷ In the Will Ross statement the "great storm of persecution" would be analogous to opening the 5th Seal.

Also compare the Will Ross statement with the description of the experience of God's servants in *Testimonies*, vol. 1, pp. 179-84, and *Early Writings*, pp. 269-73.

The Daniel 12 Warning

"Let us all read and study the 12th chapter of Daniel. It is a warning that we shall all need to understand before the time of the end" (Letter 161, 7/30/1903).

Daniel 12 contains two levels of warning. This section describes one level. Page 97 and onward describe the second level. While one might think this subject is more compatible with setting up the Daniel 12 timelines (See p. 97.), I discuss it within the context of opening the 5th Seal for reasons that should become clear. A "warning" implies danger. Is Ellen White hinting that we are to be surprised by danger at some point in the Seventh Era? Could this be the "sudden and unlooked-for calamity" she speaks of in COL? Was it important that the warning only be understood and received by God's remnant—the 144,000? Her warnings are usually direct; why is this one discreet?

Jesus Himself also issued a discreet warning; might these two warnings be connected? The apostles Matthew, Mark, and Luke recorded Jesus' warning:

"Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place' (whoever reads, let him understand), then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take anything out of his house. And let him who is in the field not go back to get his clothes" (Matt. 24:15-19).

"So when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing where it ought not' (let the reader understand), then let those who are in Judea flee to the mountains. Let him who is on the housetop

not go down into the house, nor enter to take anything out of his house. And let him who is in the field not go back to get his clothes (Mark 13:14-16).

"But when you see Jerusalem surrounded by armies, then know that its desolation is near. Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her. For these are the days of vengeance, that all things which are written may be fulfilled (Luke 21:20).

Comparing these three descriptions of Jesus' warning reveals:

1. It had something to do with the abomination of desolation.
2. Luke identifies the abomination of desolation as Jerusalem surrounded by armies in the apostolic era. (See Appendix B, p. 115.)
3. Jesus got His information about the abomination of desolation from the prophet Daniel. What did Daniel say about the abomination of desolation?

Daniel talks about the abomination of desolation

"How long will the vision be, concerning the daily sacrifices and the transgression [abomination] of desolation. . ." (Dan. 8:13).

"And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate" (Dan. 9:27). [Note: Daniel 8:13 and 9:27 belong together. (See p. 8) Daniel 9:20-27 explains questions raised in Daniel 8.]

"... then they shall take away the daily sacrifices, and place there the abomination of desolation" (Dan. 11:31).

"And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days" (Dan. 12:11).

Consolidating Daniel 8:13 with 9:27, we find that the Book of Daniel speaks of the abomination of desolation three times; three gospel writers mention it; three times it occurs on planet earth:

1. In 66-70 A.D., when the Roman army destroyed the city of Jerusalem
2. In 538 A. D., when papal Rome ascended to power
3. In the Seventh Era, when the national Sunday law passes (See p. 8.)

How do we know that the national Sunday law is the abomination of desolation in our own time?

"By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. . . .

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this [national] apostasy be a sign to us that the limit of God's forbearance is reached, that the measure

of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble. The cries of the faithful, persecuted ones ascend to heaven. And as the blood of Abel cried from the ground, there are voices also crying to God from martyrs' graves, from the sepulchers of the sea, from mountain caverns, from convent vaults. *'How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?'*" (51:451).

Notice she compares "the approach of the Roman armies" with the "apostasy" or national apostasy or NSI today. As the approach of the Roman armies was the abomination of desolation in 66 A.D., so the NSI is the abomination of desolation in our own day. Please note:

1. Jesus warned His followers that when they see the abomination of desolation, they were to flee to the mountains for safety immediately.
2. The 66 A. D. appearance of the Roman army around Jerusalem was the abomination of desolation, which signaled God's people to flee. Although Daniel's three entries regarding the abomination of desolation each, in a sense, fulfill more than once, Daniel 8.13 and 9.27 are often cited as referring to *this* episode of the abomination of desolation.
3. A *second* episode of the abomination of desolation occurred in 538 A. D. with the setting up of the papal power. Daniel 11:31 is usually cited as referring to *this* episode of the abomination of desolation.
4. A *third* episode of the abomination of desolation will occur in the Seventh Era at the passing of the national Sunday law (NSI.). Daniel 12.11 in its antitypical fulfillment is often regarded as applying to *this* episode of the abomination of desolation, as it takes place during the period of the five markers described in Daniel 12.1-3: Loud Cry, Close of Probation, unprecedented Time of Trouble, Deliverance, and Resurrection.
5. The Jewish Christians within the city of Jerusalem in 66 A. D., although they did not know it at the time, had two years to leave safely. While, in obedience to Christ's warning they left immediately and stayed away, in reality they had two years to leave, from 66 A. D., when the Jews in the city routed Cestius Gallus' army, until Titus returned with the Roman legions in 68 A. D. Even then, Titus did not wish to fight within the city and spent considerable time urging the Jews to surrender in order that he could spare their lives. The Jewish historian Josephus availed himself of this offer and thus saved his own life. The element of urgency so clear in Christ's warning was absent in that fulfillment of the abomination of desolation.
6. Christ's warning contains another marker we have tended to overlook. Matthew gives it, "whoever reads, let him understand," while Mark expresses it as, "let the reader understand." Did Christ mean to pass discreet information to His people by these words? Both Matthew and Mark refer to the Book of Daniel, which shows the following contexts for the word "understand":
 - Heaven tells Daniel seven times to understand: 8.16, 17; 9.23, 25; 10.11, 12, 14
 - Daniel pleads once in prayer to understand: 9.13
 - The angel in Daniel 11.33 and the Man in linen in Daniel 12.10 describe to Daniel those who will be wise and understand among the people.

In the case of both Daniel 11.33 and Daniel 12.10, the statement has a clear connection with the abomination of desolation. Both Daniel 11.33 and 12.10 have a “more direct application” to the antitype in our day, the NSI, than to the type. (See both MB 120-1, pp. 7, 110; and 13MR 394, p. 92.)

a. Revelation contains two possibly related references to wisdom and one to understanding: Revelation 13.18 and 17.9. Did our Lord send a warning across the centuries into the hands of His servants of the Seventh Era? Does the urgency to get out apply principally to us? Might this suggest a strike against God's people at the NSI's passing?

b. The key word is “understand.” Somehow Ellen White managed to work that word into her warning. The last two chapters of Daniel, principally applying to the Seventh Era, use it as well, as do both Matthew and Mark. Will God's wise servants of the Seventh Era understand that when they see the final, antitypi-cal abomination of desolation, they are to flee immediately?

Do we have record of such a strike?

“But blackest in the black catalogue of crime, most horrible among the fiendish deeds of all the dreadful centuries, was the St. Bartholomew Massacre. The world still recalls with shuddering horror the scenes of that most cowardly and cruel onslaught. The king of France, urged on by Romish priests and prelates, lent his sanction to the dreadful work. A bell, tolling at dead of night, was a signal for the slaughter. Protestants by thousands, sleeping quietly in their homes . . . were dragged forth without a warning and murdered in cold blood” (GC 272).

Could it happen again?

“The same hatred that prompted the cry, ‘Crucify him, crucify him,’ still works in the children of disobedience. The same satanic spirit that in the Dark Ages consigned men and women to prison, to exile, and to the stake, that conceived the exquisite torture of the Inquisition, produced the massacre of St. Bartholomew, and kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts (RII 1/16/1900).

Elder Dave Westbrook of Back to Enoch Ministries believes he has found evidence within the writings of Spirit of Prophecy that makes the following type-antitype connection:

In both 66 A. D. (type) and 1888 (antitype) God attempted to fulfill prophecy; however, both efforts aborted. Westbrook says 1888 was our 66 A.D. The actual passing of the NSI, he corresponds to 70 A.D., which saw the complete destruction of Jerusalem. Thus by several lines of reasoning the NSI, appears to be the trigger in a chain of events that ends in national ruin, the ruin of the world, and the complete fall of neo-Babylon. Might it also include an unannounced strike against God's people?

Westbrook cites Spirit of Prophecy statements that begin after 1888 to urge God's people to get out of the cities ~~now~~. If the cities of today correspond to Jerusalem of old during its siege, we can better understand Christ's warning to promptly remove to the safety of the country.

66 A. D. (A of D)	Get Out of the City!	70 A. D.
1888	Get Out of the Cities!	NSI (A of D)

PRELUDE TO THE ANGELS¹⁸

(Rev. 14.1-5)

1. **A Lamb stands on Mt. Zion.** The Lamb as it had been slain. (See Rev. 5.6. This connects the prelude to the Seals with the prelude to the Angels.)

2. **144,000 redeemed humans.** Rev. 7.1-8 introduces this group. The prelude to the Angels applies a magnifying glass to them, even though they were *introduced* in connection with the Seals. Where do they *actually* originate? They cannot be sealed *after* Second Coming, when John introduces them. Where are they really sealed? Their spiritual lineage traces back to the Millerite movement of the mid-19th century (See chart p. 44.)—to the end of the 2300-day prophecy, to the type of the 1st, 2nd, 3rd and 4th Angels' messages plus additional light that God added along the way that has brought them to *stand* upon Mt. Zion with the Lamb that was slain. They “followed the Lamb” to this place.

3. **Standing on Mt. Zion.** The 144,000 are “able to *stand*.” (See Rev. 6.17; 7.1- 8.) Is it relevant that these individuals are “standing?”

4. **What stands on Mt. Zion that is not mentioned?** See Psalm 20.2.

“Mount Zion was just before us, and on the mount was a glorious temple. . . . [A]s we were about to enter the temple, Jesus raised His lovely voice and said, ‘Only the 144,000 enter this place,’ and we shouted, ‘Alleluia!’” (1T 68-69).

The fact that the temple stands on Mount Zion will be very important later. Its not being directly mentioned in Revelation 14.1, suggests that God simply expects His final-era servants to know it. Does Rev. 14.1 imply that the 144,000 have a special connection with the Sanctuary? Does their connection to the temple empower them to “*stand*?” **Hint!** Some will at a later point “*come out* of the temple.” When in prophecy someone comes out of the temple, we should know who they are. Who are they? How do we know this?

5. **Father's name in forehead.** Revelation 7.1-8 shows them being sealed *in their foreheads*. Here the same group has *the Father's name in their foreheads*—God, New Jerusalem, and a star containing Jesus' new name (1W 15). Therefore, the seal and the Father's name must be the same. God's *name* is His character. (See Exodus 33, 34.) The Father's character imprinted upon their foreheads suggests that this group understands God's character, and that knowledge has transformed their own characters.

This fact gives additional strong support to the advanced message of God's character of love. How did the apostle John know that God's character would be a final-era issue?

It is unavoidable that something about God's character seals the 144,000—causes them to settle into truth spiritually and intellectually so they cannot be moved.

6. **Sing a new song** (Ps. 40.3; 149.1; Isaiah 42.10). This represents the righteousness by faith message.¹⁹ (See p. 19.)

7. **They overcome by the blood of the Lamb and word of their testimony** (Rev. 12.11). Again, a reference to the righteousness by faith message.

8. **Not defiled with women.** The 144,000 do not idolize religious organizations, having no affiliation with fallen Babylon in doctrine or communion.

9. **Follow the Lamb wherever He goes.** They follow the light (Daniel 7.13).

"Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus. . . .

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. . . . Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. . . . Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. . . ." (LW 54-55).

[Note: Are they "following the Lamb" here?]

"It is those who are *following the Lamb whithersoever He goeth* that will *receive power* from that angel that came down from heaven 'having great power'" (Rev. 18.1) (Ms. 91, 1898). [Note: The 144,000 alone meet this criterion. When the Holy Spirit falls in Latter Rain power, only the 144,000 are prepared to receive it. See also No. 8, p. 147.]

10. **They fulfill Malachi 4.5.**

"The work of John was foretold by the prophet Malachi. 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.' Malachi 4.5, 6. John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of *those* living in the last days, to whom God has entrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ" (1c 91). [Note: The word "*those*" means "Elijah" of the last era will be a group, not a person. See also p. 68g and No. 2, p. 7.]

11. **No guile in their mouths.** (See Nos. 6 and 7 above also.)

a. **No falsehood in speech or action.** They fulfill Isaiah 60.1. "Arise, shine, for your light has come, and the glory of the Lord is risen upon you." They shine the light of truth into a world darkened with satanic lies—lies that began the great controversy. Their stand is bold, unyielding,

and vocal while also humble. They do not expect the world to “just know” they defy the Sunday law. They make their position heard.

b. Embodiment of God’s Word and of Jesus, the Word of God (Truth).

c. Embodiment of the everlasting gospel.

12. Firstfruits.

a. Jesus is the firstfruits. His sacrifice held the planet in place in order that the salvaging work of the gospel could go forward.

b. 144,000 are also firstfruits. Their work brings the gospel to a close. These are the final “bookends” of earth’s sin history.

c. Jesus (Rev. 14.14) and the 6th Angel (Rev. 14.17) alone are firstfruits of the great harvest of earth (Rev. 14.15). They alone carry a sickle, meaning they have power to harvest earth. Earth can now be reaped; sin is now history at last, because of the key roles of both the Son of man on the cloud and the 144,000.

13. The 144,000 stand “on Mount Zion” *in heaven*. Yet Rev. 14.6-20 places them *on earth*, proclaiming the 3rd Angel’s message to humans. These citizens of heaven occupy space on earth only that their essential work can be done. Heaven sees them as already standing in the eternal world. They are heaven’s citizens on assignment to earth.

Revelation 14.1-5, the prelude to the Angels, contains probably the best description in prophecy of the 144,000, God’s Seventh Era heroes redeemed from the earth, but other descriptions exist and will be discussed later.

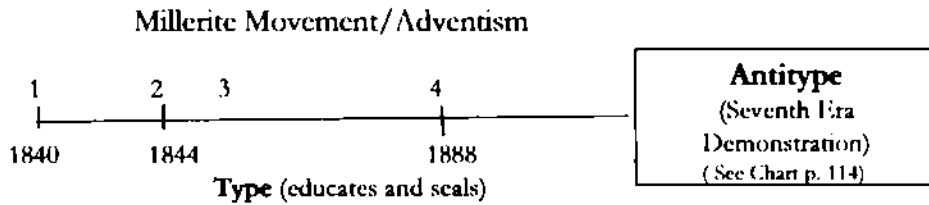
Note: The work of the 144,000 is to have an impact in the Seventh Era. This period will see a great wave of humanity, both exiting God’s true service and also entering it, as multitudes change sides in earth’s final hour.

“God will not be left without witness. The one-hour laborers will be brought in at the eleventh hour and will consecrate their entrusted means to advance the work . . . Because some have not been diligent students, because they do not understand the true reasons of the genuine faith, there will be no less power or fewer laborers. Others will take the places in the ranks made vacant, who will be receptive, and who will appreciate the sacred character of truth” (Letter 98a, 1897). [See also No. 16, p. 147.]

The 144,000 call God’s true servants to His side from among the various communities of the world, as Adventist brethren who have not been sanctified through obedience to the truth depart to join the world. “Consecrating their entrusted means” suggests the economy is still hanging on though probably by a thread at this time. Will the original 144,000 endure through to Deliverance? Will

some of them die and have their places filled by the 11th hour workers? I do not know the answer to these questions.

* * * * *



The straight and narrow path, cast up high above the world (J:W 14).

THE ANGELS

"The fourteenth chapter of Revelation is a chapter of the **deepest interest**. This scripture *will soon* be understood in all its bearings, and *the messages* [plural] *given to John the revelator will be repeated with distinct utterance*" (RII 10/13/1904).

"Increased light will shine upon all the grand truths of prophecy" (Ms. 18, 1888).

Read Revelation 14 in entirety.

The prelude to the Angels (p. 41) presents 144,000 *humans* standing on Mount Zion. However, when the messages of Revelation 14 *begin*, angels proclaim them. The following quotations explain this puzzle:

"I Jesus have sent mine angel to testify these things unto you in the churches. . . . Thus is the work. The visible angel is not seen, but the messenger of God through whom that angel is communicating is seen and he voices the message of the angel who stands by his side . . ." (JGW 1888 Materials 1473).

"The first, second, and third angel's messages are the messages to be given to the world. We hear not literally the voice of the three angels, but these angels in Revelation *represent a people who will be upon the earth and give these messages*" (JGW 1888 Materials 926).

How many angels can you count in Revelation 14? What is the content (or description) of *each* message? Utilizing information from "The Golden Key," how are the *Angels* positioned in relation to the *Seals*? **Do not continue until you answer this question.** Check page 33, if needed. Chart all seven angels. (This is done for you on p. 54, but don't look until you have tried to do it yourself.) Keep in mind, we're going around again (in antitype, the primary fulfillment).

1. The 1st Angel's Message (Rev. 14.6,7). This Angel carries the actual message.

"The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden" (2SM 106). [Note: This time, in antitype, the message is complete.]

"We have the truth, which in its proclamation is to bring the crisis for this world's history" (Letter 94, 1900).

- a. **Fear God.** The first element of the everlasting gospel admonishes humans to "**fear God.**" Scripture provides a number of texts, defining what it means by the phrase "fear God."

- "And Moses said to the people, 'Do not fear; for God has come to test you, and that His fear may be before you, *so that you may not sin*'" (Exodus 20:20).
- "Oh that they had such a heart in them that they would fear Me and *always keep all My commandments*, that it might be well with them and with their children forever!" (Deuteronomy 5:29).
- "Fear the Lord and *depart from evil*. It will be health to your flesh and strength to your bones" (Proverbs 3:7).
- "That you may fear the Lord your God, *to keep all his statutes and his commandments*, which I command you and your son and grandson, all the days of your life, and that your days may be prolonged" (Deut. 6:2).
- "And the Lord commanded us to *observe all these statutes*, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day" (Deut 6:24).

Fear God means to obey Him. Genuine obedience is the manifestation of righteousness by faith, as A. T. Jones and E. J. Waggoner described it to the Seventh-day Adventist church, and Ellen White endorsed it, from the year 1888 and onward.

b. Give Him Glory.

- **To flee from idol worship and to put God first.** "Everyone who is called by My name, whom *I have created for My glory*" (Isaiah 43:7).
- **To comprehend His character.** Moses misunderstood it, as have multitudes through time. "Show me Your glory," he pled, no doubt expecting a dazzling visual light show. God's reply forever alters our understanding of what He means by His glory. "I will make all My goodness pass before you, and I will proclaim the name of the Lord before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion." To God, His glory—all He would have us know and admire of Him—is His wonderful character of love. In the angel's message, understanding of that beautiful character shines forth as never before on earth, both in precept and example, both in new knowledge of His character and in the "second birth" of those who embrace it. Through improved understanding of His character and the Holy Spirit's enabling, they "give glory to Him," by transformed lives, attributing to God the glory of His true character of love.
- **To finish His work on earth.** Jesus admonished His disciples, "By this My Father is glorified, that you bear much fruit; so you will be My disciples." Clearly, humans bearing the fruits of righteousness manifest God's glory, as did Jesus. Further, Jesus prayed to the Father, "I have glorified You on the earth. I have finished the work which You have given Me to do." If the work of Jesus in glorifying the Father meant to finish His own work on earth, then as His disciples bear fruit and thus glorify the Father, it follows that they too glorify God by finishing the work He has placed in human hands; that is, they finish the gospel work. The gospel encompasses both the "how-to" and the "why" of entering into righteousness. It is the last thing God has to say to humanity, and, once said, earth's final events take place.
- **To praise Him.** "The God of glory thunders. . . In his palace everything cries, 'Glory!'" (Psalm 29:3, 9, NKJV). Praise and thanksgiving characterize the speech of God's remnant. Since God "inhabit[s] the praises of Israel," the phrase "give glory to Him" predicts that in the final act of the everlasting gospel God's remnant will open their mouths to praise Him, thus opening the

door of their hearts in an unprecedented way to the Holy Spirit's infilling, in order that full union of humanity with divinity might take place in earth's last hour.

God is glorified in the true, everlasting gospel. "Whether . . . you eat, or drink, or whatever you do, do all to the glory of God."²⁰

Encouragement

Brother Andrews related an instance of a faithful Christian about to suffer martyrdom for his faith. A brother Christian had been conversing with him in regard to the power of the Christian hope—if it would be strong enough to sustain him while his flesh should be consuming with fire. He asked this Christian, about to suffer, to give him a signal if the Christian faith and hope were stronger than the raging, consuming fire. He expected his turn to come next, and this would fortify him for the fire. The former promised that the signal should be given. He was brought to the stake amid the taunts and jeers of the idle and curious crowd assembled to witness the burning of this Christian. The fagots were brought and the fire kindled, and the brother Christian fixed his eyes upon the suffering, dying martyr, feeling that much depended upon the signal. The fire burned, and burned. The flesh was blackened; but the signal came not. His eye was not taken for a moment from the painful sight. The arms were already crisped. There was no appearance of life. All thought that the fire had done its work, and that no life remained; when, lo! amid the flames, up went both arms toward heaven. The brother Christian, whose heart was becoming faint, caught sight of the joyful signal; it sent a thrill through his whole being, and renewed his faith, his hope, his courage. He wept tears of joy (1T 657).

c. Hour of His Judgment is come. Judgment occurs in seven phases:

- **Judgment of the Dead.** Judgment logically begins with a review of the lives of the dead. The prophet Daniel, in vision, saw the beginning of this aspect of heavenly judgment. "I watched till thrones were put in place, and the Ancient of Days was seated. . . . The court was seated, and the books were opened" (Daniel 7.9, 10). The heavenly record books supply the database of judgment.
- **Judgment of the Living.** Immediately after judgment of the dead, judgment of the living should begin. But human failure to understand and cooperate with God's plan has created chaos and rebellion within the ranks of His human army, delaying the angel's flight.

Prophetically, in this phase judgment hour crescendos in the Sabbath-Sunday issue, where the living pass judgment upon themselves by their final decisions in this crisis. The new light of God's character of love profoundly informs this debate, revealing that decisions against God's law places humans where God cannot protect and defend them.

- **The Judgment of God.** In making their final choice, humans must factor into their thinking the crystal clear truth about God. Thus their final choice reflects how they judge God. Either He *is* worthy of worship or He is not. Either He *can* keep them or He cannot. In their final choice, the living render their ultimate opinion of God.

- **Judgment of Plagues.** The finishing of the combined judgments of the dead, of the living and of God means that all humans have now made their final eternal choice. *Legally*, before the on-looking universe, God *must* remove Himself from the living who have chosen Satan's side, and "nature takes its course," unrestrained by God's mercy, in the seven last plagues. Because God could prevent the plagues, this period is known as "the wrath of God." However, He could only prevent them by breaching human free will—a freedom He holds inviolate in time and eternity.
- **Judgment Rendered at Second Coming.** The 7th Plague, the Second Coming of Christ, is a principal component of judgment. "Our God shall come, and shall not keep silent. . . . He shall call to the heavens from above and to the earth, that He may judge His people" (Ps. 50:3, 4).
- **Judgment of the Dead—Phase 2.**²¹ During the thousand-year period between Second Coming and descent of the holy city to the Mount of Olives, the saved examine the recorded life histories of the lost, participating in the work of judgment.
- **Executive Judgment.** When all inhabitants of the universe understand that God has acted fairly in every aspect of the great controversy, including judgment, its final phase occurs. God resurrects the lost of all the ages²² for a final demonstration of the true nature of sin. Unchecked by God's mercy, which He has no authority to exercise, sin's natural effects now quickly destroy the wicked, at the same time purifying the earth by fire.

d. Worship the Creator.

The angel *identifies* this God from all others that humans have ever worshiped, calling Him "the Creator" of heaven and earth. Since shortly after judgment began in the mid-19th century, we have recognized this as a call to observe the 7th-day Sabbath, symbol of the One we worship as the Creator God.

The angel's admonition to "Worship Him who made heaven and earth, the sea and springs of water" without question demands observance of the 7th-day Sabbath, a truth both in time and eternity.

e. Some Important References:

- "We have the truth, which in its proclamation is to bring the crisis for this world's history" (Lec 94, 1900). [Question: What event "kicks off" the Seventh Era? (Ellen just told you.) Compare this statement to its 1840 type. The message was already being preached, then God brought in Joshua V. Himes in 1840 (p. 8 and Appendix D, p. 121) to galvanize it. The 1838 prediction of Josiah Litch fulfilled that year. *In antitype the message is already being preached.* Then something electrifies it. It will be an event (or events) as recognizable and dramatic as the events occurring in 1840 and applying to the type. When that event (or those events) occurs, the preached message will fully reflect the gospel as Adam and Eve understood it in Eden. It is a complete package.]
- "As the opposition rises to a fiercer height, the servants of God are again perplexed; for it seems to them that they have brought the crisis" (GC 610). [Note: The appearance of cause and effect.]

- “The Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. . . . God will use ways and means by which it will be seen that he is taking the reins in his own hands. The workers will be surprised by the simple means that he will use to bring about and perfect his work of righteousness” (*Special Testimony to Ministers and Workers*, No. 6, 1896).
- “There is to be at this period, a series of events which will reveal that God is the master of the situation. The truth will be proclaimed in clear unmistakable language” (Letter 230, 7/5/1906; Ms. 41, 10/11/1906).
- “When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God” (RH 12/151/1885).
- “Amidst the confusing cries, ‘Lo, here is Christ! Lo, there is Christ!’ will be borne a special testimony of truth appropriate for this time, which message is to be received, believed, and acted upon. . . . The eternal truth of the Word will stand forth free from all seductive errors and spiritualistic interpretations, free from all fancifully drawn, alluring pictures. Falsehood will be urged upon the attention of God’s people, but the truth is to stand clothed in its beautiful, pure garments as the Spirit of truth” (Ms. 122, 10/9/1903).
- “There is to be a rapid and triumphant spread of the gospel” (RH 11/23/1905).
- “The bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion” (5T 754). [Note: Refers to Ezekiel 1].
- “The message of Revelation 14, proclaiming that the hour of God’s judgment is come, is given *in the time of the end*” (Ms. 32, 1896).
- “In the first angel’s message men are called to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge of this subject. . . .” (Ms. 32, 1896). [Refer to p. 50, 51.]

2. The 2nd Angel’s Message (Rev. 14.8). This Angel describes the condition of churches that reject the message.

- “The second angel’s message of Revelation 14 was first preached in the summer of 1844. . . . But the message of the second angel did not reach its complete fulfillment in 1844. . . . *The perfect fulfillment of Revelation 14.8 is yet future*” (GC 389-90).
- “The second angel’s message is to be repeated, ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and

the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies” [Revelation 18.2, 3] (Ms. 91, 7/17/1898). [Note: Here E.G.W. mentions the 2nd Angel of Rev. 14 but quotes the 4th Angel of Rev. 18.]

- “When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Among the last acts of his ministry was the second cleansing of the temple. So in the last work for the warning of the world, *two distinct calls are made to the churches*. The second angel’s message is ‘Babylon is fallen, is fallen, that great city because she made all nations drink of the wine of her fornication.’ And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities’” (E.G.W. 1888 Materials 1078).

3. The 3rd Angel’s Message (Rev. 14.9-11) describes the fate of the churches that reject the message. E.G.W. often lumps the first three messages into one, calling it “the 3rd Angel’s message.” Why the 3rd Angel’s message? Why not the “angels’ messages?” Or the “1st Angels’ message,” because the 1st proclaims the basic message? Pay close attention to her description of the 3rd Angel:

- “The third angel’s message means far more than we take it to mean. We should search to find out all that is possible concerning this solemn message” (Letter 1, 10/12/1875).
- “I then saw the third angel. Said my accompanying angel. ‘Fearful is his work; awful is his mission. He is the angel that is to select the wheat from the tares and seal, or bind, the wheat for the heavenly garner. *These things should engross the whole mind, the whole attention*’” (EW 118).
- “The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood nor will it be understood until the unrolling of the scroll” (6T 17, 1900). [Refer to p. 49, 51.]
- “No one has yet received the mark of the beast. . . . There are true Christians in every communion, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But, when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of the third angel shall warn men against worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast” (Ms. 51, 4/2/1899).
- “In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the 7th to the first day of the week, and, as lord of the first day of the week, he will present this spurious Sabbath as a test of loyalty to him. *Then will take place the final fulfillment of the Revelator’s prophecy* [Rev. 13.4-8, 11-18 quoted].”
 “In connection with this scripture, the entire fourteenth chapter of Revelation should be studied much by God’s people. *Verses nine to eleven* [3rd Angel’s msg.] bring to view the special message of warning against worshiping the beast and his image, and receiving his mark in the

forehead or in the hand” (Ms. 153, 11/5/1902).

- “[T]he third angel’s message is to be proclaimed with a loud voice, meaning with increasing power as we approach the great final test” (*1888 Materials* 1710). [Note: “The Sabbath is the great test question” (Ms. 34, 4/16/1897)].

4. The 4th Angel’s Message. (Revelation 14.13; Rev. 18) Latter Rain/Loud Cry.

- “It is those who are *following the Lamb whithersoever He goeth* that will *receive power* from that angel that came down from heaven ‘having great power’” (Rev. 18.1) (Ms. 91, 1898). [Note: This may fulfill under the 1st Angel. See p. 42 and Appendix A chart, p. 114.]
- “I saw we knew not what it was yet to ride upon the high places of the earth and to be fed with the heritage of Jacob [See Isaiah 58.13, 14]. But when the refreshing and latter rain shall come from the presence of the Lord and the glory of His power *we shall know* what it is to be fed with the heritage of Jacob and ride upon the high places of the earth. *Then we shall see the Sabbath more in its importance and glory*” (Letter 3, 1857). [Refer to p. 49, 50.]
- “And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and *proclaimed the Sabbath more fully*” (18W 33, 85). [See also 1 SG 194-5; TM 300.]
- “As the third angel’s message swells into a loud cry, great power and glory will attend its proclamation. *The faces of God’s people will shine with the light of heaven*” (7T 17; 1T 182). [Note: It fulfills Isaiah 60.1, “Arise, shine, for your light has come, and the glory of the Lord is risen upon you.”]
- “The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. *Here are ‘the times of refreshing’* to which the apostle Peter looked forward when he said, ‘Repent ye therefore, and be converted, that your *sins may be blotted out, when the times of refreshing* shall come from the presence of the Lord; and He shall send Jesus’” (Acts 3.19, 20) (GC 611). [Note: The blotting out of sin at the bestowal of the Latter Rain constitutes the second and final phase of sealing. The first phase has already occurred, wherein the saints settled into truth spiritually and intellectually so they could not be moved (p. 28). Only the group receiving the first sealing is eligible to receive the final, Latter Rain sealing.]
- “The substitution of the false for the true is the last act in the drama. *When this substitution becomes universal,*²¹ God will reveal Himself. When the laws of men are exalted above the laws of God, when the powers of this earth try to force men to keep the first day of the week, know that the time has come for God to work. He will arise in His majesty, and will shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity” (RH 4/23/1901; 7T 141).
- “Not only are men not to work with their hands on Sunday, but *with their minds they are to acknowledge* Sunday as the Sabbath. And that no man might buy or sell, save he that had the mark, or

the name of the beast, or the number of his name” (Rev. 13.17) (Ms. 1, 1897). [Note: The only practical way I can see that this could be done is to have everyone sign onto Sunday keeping by signature. Humans may be required to trade their signature for a commercial card of some kind that would permit them access to a proposed new economy.]

- “Angels were sent to aid the mighty angel from heaven [Rev. 18], and I heard voices which seemed to sound everywhere, ‘Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.’ This message seemed to be *an addition to the third message*, joining it as the midnight cry joined the second angel’s message in 1844” (EW 277). [Note: See also p 106.]
- “I saw [that] the Latter Rain was coming as suddenly as the Midnight Cry and with ten times the power” (Vision of 8/24/1850; 1893 *G.C. Bulletin* 2/5/1893).

5. The 5th Angel (Rev. 14.14-16) Close of Probation (+) (See Appendix C, p. 117.)

- “After Jesus rises from the mediatorial throne . . . oppression and death coming to God’s people will not then be a testimony in favor of the truth” (Ms. 6, 1889). [Note: After probation closes no more of God’s faithful servants will die.]
- “I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed” (LS 117).
- “The plagues will come upon the wicked, and *they do not come till Jesus puts on that garment, and takes His place upon the great white cloud. . . . The great white cloud I saw was not the holy place, but entirely separate from the holy and most holy place, entirely separate from the sanctuary*” (*Spaulding Magan Collection* 2).
- “The Lord has shown me in vision, that Jesus rose up, and shut the door, and entered the Holy of Holies, at the 7th month 1844; but Michael’s standing up (Dan. 12.1) to deliver His people, is in the future. This will not take place until Jesus has finished His priestly office in the Heavenly Sanctuary, and lays off His priestly attire, and puts on His most kingly robes, and crown, to ride forth on the cloudy chariot, to ‘thresh the heathen in anger,’ and deliver His people. Then Jesus will have the sharp sickle in His hand, (Rev. 14.14) and then the saints will cry day and night to Jesus on the cloud, to thrust in his sharp sickle and reap. This will be the time of Jacob’s trouble, (Jer. 30.5-8) out of which, the saints will be delivered by the voice of God” (*A Word to the Little Flock* 12).
- “The harvest of the earth is ripe” (Revelation 14.5). Compare Daniel 8.23. “When the transgressors have reached their fullness.”
- Comes from temple. The only beings who can come out of the temple are those who went into the temple, the 144,000. (See p. 41.)

- The Son of man on the cloud has a sickle and therefore can reap the earth. Only He and the 6th Angel, both firstfruits, possess sickles, indicating ability to reap earth. Firstfruits and sickles tell us the harvest of the earth or end of all things has come.
- The 5th Angel does not have a sickle, symbol of power, but pleads with the Son of man on the cloud to put in His sickle and reap the earth. He does this.

Note: “The Demonstration” occurs between the 5th and 6th Angels. While the remnant talk about and long for Second Coming, it is not unreasonable to think that heaven talks about and longs for “The Demonstration.” The period between Close of Probation and Deliverance settles the final issue of the great controversy. Can humans keep God’s law? Lucifer in heaven asserted they could not. Jesus did it as a human, but Satan points out that He was both human *and* divine, that “real” humans cannot do it. We are long overdue for the kingdom, as heaven attempts to educate and train 144,000 humans to understand how to pass through this time without sinning and thus to settle the final issue of the great controversy. Scripture indicates this period of time is five (5) months long, (See Rev. 9:5, 10.) corresponding to the type, the Genesis flood. (See Genesis 7:24.)

6. The 6th Angel (Rev. 14.17) Deliverance

- Comes from temple, the same as the 5th Angel. This tells us that the 6th Angel is also the 144,000.
- Special resurrection takes place. (See GC 637; Daniel 12:2.)
- This Angel has a sharp sickle and can reap earth. His work made Second Coming possible. He does not have a sharp sickle prior to this time.
- He does not speak. Everything has been said.
- “Moses looked and saw the *covenant of peace* made with God’s commandment-keeping people when He spoke from His holy habitation, shaking the heavens and the earth by His voice. . . . He saw the countenances of the saints lighted up with glory, and beaming on those around them as the faces of himself and those who were with him shone when the law was given on Mt. Sinai” (Ms. 69, 1912). [Note: See also F&W 286 and GC 639. Under both the 4th and 6th Angels, the faces of God’s servants light up with Shekinah glory.]
- The 6th Angel has a “cause-effect” connection with the 7th Angel, just as in Rev. 7, interlude to the Seals, the sealing of the 144,000 has a cause-effect connection with both Second Coming and resurrection of the unnumbered multitude. The 6th Angel is the cause; the 7th Angel is the effect.

7. The 7th Angel (Rev. 14.18-20) Second Coming

- Comes from altar, general resurrection of saints. (See Rev. 6.9.) In the Sanctuary service the lives of animals were taken at the altar of sacrifice. The saints who sleep in the grave have all “sacrificed” their lives on earth in order to follow Jesus.

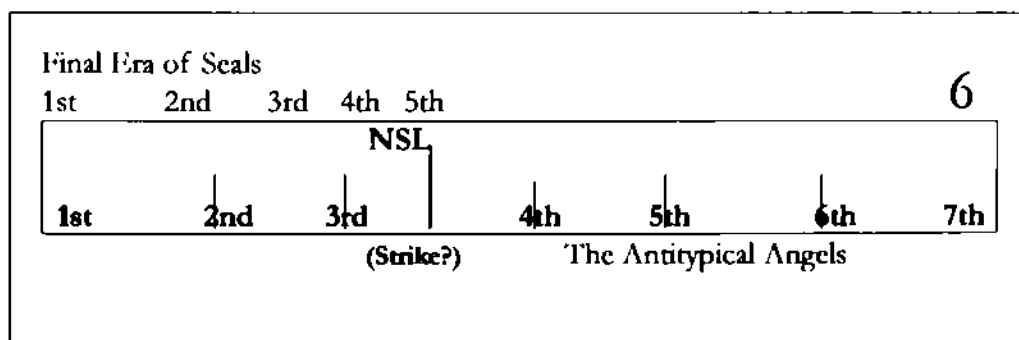
- Has power over fire.

"[L]ooking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat" (2 Peter 3.12).

"Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He who walks righteously and speaks uprightly, he who despises the gain of oppressions, who gestures with his hands, refusing bribes, who stops his ears from hearing of bloodshed, and shuts his eyes from seeing evil" (Isaiah 33.14-16). [Note: The context shows this as applying during and after the Seventh Era. The three Hebrews in the furnace had power over fire, typifying the resurrected saints, who have power over the fires that burn from Deliverance to Second Coming.]

- Pleads with 6th Angel (those who have never died) to put in his sickle and reap the earth. Only the Son of man on the cloud and the 6th Angel have a sickle, representing power to reap the earth. Can you think why?
- The 7th Angel depends upon the work of the 6th Angel in order to resurrect and receive his reward. Thus the 6th Angel is the cause; the 7th Angel, the effect.
- "The harvest is the end of the age" (Matt. 13.39; Joel 3.13).²⁵

Chart of the Angels



Connections Between Seals and Angels

- a. The slain Lamb appears in the prelude both to the Seals and to the Angels.
- b. The 1st Seal (rider on the white horse) matches the 1st Angel (everlasting gospel) as this gospel of the kingdom (Matt. 24.14) goes forward the seventh and final time.
- c. Revelation 7.1-8 introduces the 144,000 (heros of the Angels) between the 6th Seal and the great multitude. A cause-effect connection appears. Because of the 144,000, the Second Coming can take place; because of the 144,000, the great multitude can arise.
- d. The 6th and 7th Angels manifest the same cause-effect connection as described in “c” above. Because of the work of the 6th Angel, the 7th Angel appears.

THE TRUMPETS

(Revelation 8.2-13; 9.1-21; 11.15-19)

1. The Prelude (Revelation 8.2-5; see p. 80)

2. The Types

a. **Feast of Trumpets**, 10 days before Day of Atonement, trumpets warned the encampment to prepare. (See Lev. 23.24, 25.)

b. **Pioneers' interpretations**. SDA pioneers said the Trumpets began with the breakup of the old Roman Empire in the Christian era and that the 7th Trumpet began to sound in 1844 and would sound to close of probation.

"... the 7th trumpet ... may be located with sufficient definiteness at the close of the prophetic periods in 1844. ... Its finishing must, as a matter of course, be the close of this work. It will be finished when the number of God's people is made up, when mercy ceases to be offered, and probation closes" (Uriah Smith, *Daniel and the Revelation*, 525, 527).

Note: Josiah Litch correctly predicted to the day the fall of the Ottoman Empire based on the 6th Trumpet.

c. **Fall of Jericho**. This city barred the way so that God's people could not enter the Promised Land. It may symbolize "that great city" neo-Babylon, which bars the way to prevent God's people from entering the eternal Promised Land. Both Jericho and old Babylon were prophesied never to be rebuilt (Joshua 6.26; 1 Kings 16.34; Jeremiah 51.26, 37). What brought Jericho down? The power of God; the obedience of the people manifested in the daily, continuing blast of trumpets, followed by a shout at the end of their silent, seven-day march around the city.

3. Trumpets to Repeat.

"Trumpet after trumpet is *to be* sounded, vial after vial [plagues] poured out one after another upon the inhabitants of the earth" (Letter 109, 1890). [Note: In 1890 when Ellen White penned this statement, Adventist prophetic interpretations said the trumpets were (except for the 7th) completed. Thus, here she is referring to the *antitype*

4. The Problem of Placement of the Trumpets. The Trumpets contain little on the surface that clearly shows their placement. Therefore, we must experiment to see if we can find a way of placing them that *in itself* offers evidence of its correctness.

5. What Are the Woes? The last three Trumpets are termed “woes” in Revelation 8.13. Often in the inspired word probation had closed when woes were pronounced, for example:

- Jesus pronounced seven woes on the Pharisees in Matthew 23.13-29. DA 57-8 says their probation had closed at that time.

“In this one triumphant scene of His earthly life [Triumphal Entry], the Saviour might have appeared escorted by heavenly angels. . . . When the fast westerling sun should pass from sight in the heavens, *Jerusalem's day of grace would be ended.*” [Read this in context.]

- GC chap 1, describes a man who walked the streets of Jerusalem for seven years, declaring “*Woe* to Jerusalem,” until his life was taken in the slaughter of 70 A.D. Probation had closed for the city in 34 A.D.

“For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city” (GC 30).

“The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in *A.D. 34*. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ” (GC 328).

- Hosea 9.12 says, “*Woe* to them when I depart from them.” Scripture often describes God as “departing” from humans, when their probation closes.
- Revelation 12.12 declares *woe* upon the earth and the sea, because the devil has come down to the earth with “great wrath,” knowing he has a short time. That satanic wrath is held in check until following the close of probation, when the enemy is *fully* unleashed to vent his wrathful character upon the inhabitants of earth (GC 623).
- “When God shall work His *strange work* on the earth . . . *woe will be upon the people*” (5T 77). [Note: God does His strange work at Close of Probation. See SOP Supplement to *Light Through the Darkness*. His strange work seems to execute fully then.]
- “As the priests and rulers, full of indignation and terror, sought refuge in flight at the cleansing of the temple, so will it be in the work for these last days. The *woes* that will be pronounced upon those who have had light from heaven, and did not heed it, . . . [the wicked] will feel [hatred], but . . . *will have no power to act*” (Letter 56, 1896). [Note: After Close of Probation there will be no death among God's people. This may be an allusion to that experience.]

6. Experimental Placement of the Seven Trumpets. Let us, then, experiment with placement

of the last three trumpets, termed “woes,” by positioning them after close of probation. The 5th, 6th, and 7th Trumpets would then parallel the last three Angels—Nos. 5, 6, 7. If the last three Angels and the last three Trumpets run parallel, then the first four Trumpets logically would run parallel with the Angels as well. Data from within the inspired word can then be assessed to see whether this placement “works” overall.

Chart of Experimental Placement of Seals, Angels, *and* Trumpets

Seventh Era of Seals									
1	2	3	4	5	I.R./USL ²²⁶				6
1Ang.	2Ang.	3Ang.	NSI.		4Ang.	5Ang.	6Ang.	7Ang.	
					(calm)				
1Trmp	2Trmp	3Trmp			4Trmp	5Trmp	6Trmp	7Trmp	
						(Woe1)	(Woe2)	(Woe3)	
						C.O.P.	Del.	2d Com.	
				(Strike?)					

7. What is the Function of Trumpets? Isaiah 58.1; Joel 2.1; Hosea 8.1. Could the “Angels” of Revelation 14 be blowing Revelation’s “Trumpets?” The lifting up of the human voice in warning is considered in prophecy the same as the blowing of a warning trumpet. Therefore, the warning voice of the seven Angels of Revelation 14 may constitute, in prophecy, *the same as* the blowing of the warning Trumpets, which could perhaps more accurately be called “the disasters.” As the everlasting gospel sounds in the unprecedented power of the Holy Spirit, disasters occur:

“As the opposition rises to a fiercer height, the servants of God are again perplexed; for it seems to them that they have brought the crisis” (GC 610). [Note: Does this have the appearance of cause and effect?]

“[W]hen the storm of opposition and reproach bursts upon them, some, overwhelmed with consternation, will be ready to exclaim, ‘Had we foreseen the consequences of our words, we would have held our peace.’ They are hedged in with difficulties. Satan assails them with fierce temptations. The work which they have undertaken seems far beyond their ability to accomplish. They are threatened with destruction. The enthusiasm which animated them is gone; yet they cannot turn back” (GC 609).

8. Paralleling the Trumpets with the Angels brings out the following:

- a. What might account for the apparent cause-effect connection between the loud proclamation of the warning message and the disasters that occur as the messages ring out?

Only those knowledgeable regarding the message of God's character of love understand the real connection between these events. As the world rejects God's messages, they place themselves into the hands of their chosen master, Satan, who thereby assumes legal leadership of this majority, unleashes the disasters and blames God's people for it. Because he operates in the dark, invisible to human eyes, he is able to create this illusion. Thus we have the sequence—everlasting gospel goes forward followed by sword, famine, pestilence. This pattern holds true of the Seventh Era as well. The Trumpets appear to detail the nature of some of the disasters.

b. Paralleling the Angels and the Trumpets places three Trumpets after close of probation. Adding the three Trumpets to the seven last Plagues makes a total of ten plagues—matching the type, the ten plagues of Egypt. In the type, the first three plagues afflicted both Israel and Egypt; the last seven afflicted only the Egyptians. This illustrates a definite three-seven division in the type, suggesting a three-seven division may also exist in the final-crisis antitype—three Trumpets and seven Plagues after close of probation.

c. Revelation 13.18 calls for wisdom and understanding to “calculate the number of the beast, for it is the number of a man. His number is 666.” Without detracting in the least from our historic understanding of the meaning of that number, paralleling the Angels and Trumpets may add a new dimension to our understanding of this text. It is the number of a man. Ezekiel 28.2 calls Lucifer “a man and not god.”

Parallel placement of the Angels and Trumpets puts Deliverance at the 6th Angel, the 6th Trumpet and the 6th Plague. Deliverance is the point beyond which Satan's access to God's people is forever denied. Could this be a new dimension of the “666” of Revelation 13.18? (See chart on p. 70.)

d. In five places Revelation predicts a great earthquake. (See p. 73.) Can you use your own initiative to place them on the charts (pp. 70, 114, 127)? Three occur at Second Coming with some overlap at Deliverance. (See Rev. 11.13.) Does this match the type? Two earthquakes took place in connection with Christ's crucifixion—one at His death and one at His resurrection. Both involved human resurrection. At world's end it appears there will again be two earthquakes to accommodate. 1) a special resurrection at Deliverance, and 2) a general resurrection of the righteous at Second Coming—each requiring its own earthquake. (See DA 780.)

e. In two places the Book of Revelation predicts “great hail” in the time of the final crisis (Rev. 11.19; 16.21. See p. 73.). Can you use your own initiative to place them on one of the charts (pp. 70, 114, 127)? At last the hail sweeps away the refuge of lies (Isaiah 28.17).

f. The 4th Trumpet reduces the luminosity of the sun, moon and stars. EGW states in both *Early Writing*, (p. 280) and *Great Controversy* (p. 614) that when probation closes, darkness covers the inhabitants of earth. (See also Joel 3.15.) Placed as in our chart (p. 114) it is the 4th Trumpet that segues into Close of Probation. Just as an unnatural darkness occurred at the cross of Christ, a literal darkness (perhaps a result of natural disasters) may occur as a symbol of the spiritual darkness gripping the earth as human probation closes.

g. Spirit of Prophecy offers this additional information. “When God's temple in heaven is opened [Rev. 11.19—7th Trumpet], what a *triumphant time* that will be for all those who have been faithful and true!” (Letter 47, 2/5/1902). What period would she more likely describe as “triumphant” for God's people—Close of Probation or Deliverance/Second Coming?

h. It seems clear from Scripture that there will be “a great sound of a trumpet” at Second Coming. “And he will send his angels with a great sound of a trumpet, and they will gather together his elect from the four winds, from one end of heaven to the other” (Matt. 24:31). [Note: See also 1 Cor. 15:52.] Whether there is any connection between the sounding of the 7th Trumpet of Revelation and the sounding of “the last trump,” would probably be impossible to say at this point. It is, however, an interesting connection.

i. The powerless 5th Angel carries no fire, sword, or sickle and with a loud voice cries to Him who sits on the cloud for deliverance. This describes the remnant during the ‘Time of Jacob’s Trouble’ after Close of Probation. If the Trumpets parallel the Angels, is it possible that the 5th Trumpet represents the ongoing satanic impersonation of Christ notched up at close of probation, which, according to Rev. 9:5,10, lasts five months?

j. [Read Rev. 11:18] “I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, *one following the other*” (EW 36). Allowing ECGW to define her own word usage, here are her definitions of these phrases. “The nations are now [in her day] getting angry” (EW 36). “. . . the seven last plagues, the wrath of God” (EW 64).

ECGW uses “the anger of the nations” to mean events taking place in the world beginning in her own time (and presumably continuing to ours). She uses the phrase “the wrath of God” to mean the period between Close of Probation and Second Coming. Judgment of the [wicked] dead follows.

At no other time do these events occur in the stated sequence than at Second Coming. One can only say “the nations were angry” in past tense and “the wrath of God” and “the judgment of the [wicked] dead” in present tense at Second Coming. Therefore, the stated sequence adds weight to placing the 7th Trumpet at Second Coming.

k. The opening of God’s temple in heaven reveals the Ark of the Covenant (Rev. 11:19). GC 639 describes a point in time—the Deliverance—when God grants humans a view of the contents of the Ark—the Ten Commandments. Revelation 11:12 describes a scene that could only occur at Second Coming (“they ascended to heaven in a cloud”) but blends the description *with scenes of Deliverance*, when “the breath of life from God entered them,” suggesting some overlap between scenes of the Deliverance and Second Coming.

The 7th Trumpet, while it may encompass some events to occur at Deliverance, suggests by the weight of evidence that it takes place at Second Coming.

9. An Objection. [This section is optional; skip No. 9 if you like.] The only Scriptural objection to this placement (at least that I know of) argues that the 7th Trumpet sounds at Close of Probation, basing its argument on the following Revelation quote:

“In the days of the sounding of the 7th angel [trumpet], when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets” (Rev. 10:7).

This view says that “the days of the sounding of the 7th Angel [Trumpet], when he is about to sound” *means it is sounding*. The “mystery of God” is the gospel (Eph. 6:19). The gospel concludes at Close of Probation; therefore (in this view), the 7th Trumpet sounds at close of probation. Early Adventists, including Uriah Smith, may have followed this line of thought, as they ended the 7th Trumpet at Close of Probation. But I would challenge this argument on the following basis:

- One text does not a position make. In asserting any position in Biblical exegesis, one must always look for the *weight of evidence*.
- The text does not say the 7th Trumpet sounds but that it is “about to sound.” Second Coming is a “done deal” at Close of Probation. Therefore, the 7th Trumpet is “about to sound” at that point in time.
- The fact that the 5th and 6th Trumpets remain to sound does not negate that at Close of Probation, the Second Coming (7th Trumpet) begins.
- This pattern duplicates that of the 5th Angel. Notice that the 5th Angel depicts Christ sitting on a cloud, gold crown on His head, ready for His earthward journey, even though Angels 6 and 7 remain. Just so, at Close of Probation, an eager heaven “begins to sound” the resurrection trumpet.

10. **Review.** Look again at the chart on page 54, and *sequence the following events*. Does that chart agree or disagree with the following statements:

“‘The commencement of that time of trouble,’ here mentioned [in 1W 33] does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the ‘latter rain,’ or refreshing from the presence of the Lord, will come, to give power to the voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out” (1W 85-6).

“Great trouble will soon arise among the nations that will not cease until Jesus comes” (Letter 5, 11/1883).

11. **Identifying the Trumpets.** Since Spirit of Prophecy is clear the Trumpets repeat in earth’s last days, perhaps something should be said about what may constitute the antitypical fulfillment of the Trumpets. Are they literal or symbolic? Here as elsewhere in prophecy we understand the statements to be literal unless a symbolic meaning is clearly indicated through definitions existing in Revelation or elsewhere in Scripture. (See Appendix M, p. 136, for a discussion of how to determine whether a prophecy is literal or symbolic.)

Although plagues, the first four Trumpets appear to take place during probationary time; therefore, these constitute plagues mixed with mercy. (See 15MR 219, 220.)

“When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark, will be poured out. The *plagues upon Egypt* when God was about to deliver Israel, were *similar* in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God’s people” (*Faith I Live By* 340; GC 627-8).

Here she connects the Egyptian plagues with those afflicting the world in the final crisis. Does she apply this only to those disasters termed “Plagues” in Revelation, or does she include the Trumpets under the designation “Plagues” in this quotation?

a. The 1st Trumpet (Rev. 8.7)

The first Trumpet consists of hail mixed with fire and blood, falling on the grass and trees. Compare this with the 7th Plague of Egypt, which occurred literally:

"The Lord sent thunder and hail, and fire darted to the ground. And the Lord rained hail on the land of Egypt. So there was hail, and fire mingled with the hail. . . . The hail struck every herb of the field and broke every tree of the field" (Exodus 9.23-25).

The connection between Egypt's plagues and those of the final crisis could not be more clearly drawn. The similarity between the 1st final Trumpet and the 7th Egyptian plague tells us that she includes the Trumpets as plagues of the Seventh Era. In addition, Revelation 9:20 calls aspects of the 6th Trumpet "plagues," showing that both Trumpets and Plagues *are plagues* in the last crisis. In the case of both the 7th Egyptian plague and the 1st final Trumpet, the hail and fire (possibly lightning trailing across the ground through the water content of the hail) destroy the grass and trees. In the case of Egypt, all grass and trees were destroyed; in the case of the 1st Trumpet only a third of the trees and all the grass are destroyed. Grass can symbolize people (Isaiah 40.6, 7) or it can simply mean grass. Trees can also symbolize people, with a distinction made between a "dry" tree and a "green" tree (Psalm 1.1-3; 52.8; Isaiah 56.3). Or they may just mean trees. (Notice the one difference between the 1st final Trumpet and the 7th Plague of Egypt is the addition of "blood" in the former.)

The fraction "one-third" may represent a comparison rather than a specific amount. Its intent may be to show a contrast with the one-fourth level of destruction in the 4th Seal, from twenty-five percent to thirty-three percent, suggesting a gradually worsening condition. Such a scenario would agree with our understanding of the character of God message, that human rebellion is gradually causing our merciful God to lose His right to protect the earth.

This episode of hail occurs in apparent response to the loud proclamation of the 1st Angel's message of Revelation 14. As God's people "lift up [their] voice as a trumpet" (Isaiah 58.1), the "Trumpets" (disasters) occur, giving the appearance of cause and effect. (See p. 45)

b. The 2nd Trumpet (Rev. 8. 8, 9)

The 2nd Trumpet sounds and a blazing mountain, perhaps an asteroid, meteor, or violent volcano, falls into the sea, killing one-third of the living creatures in the sea. One-third of the sea becomes blood. SOP records several visions of Ellen White in which "an immense ball of fire" or "large balls of fire" fell to earth in populated areas and destroyed houses and buildings. (See 11MR 361.1 and 2; Ms. 102, 7/2/1904; Letter 217, 7/3/1904.)

Is the 2nd Trumpet literal or symbolic? Is the sea real water or populated areas? (See Rev. 17:15.) I suggest the destruction of one-third of the ships at sea tips the scales toward literal, even though it is probably impossible to answer definitely at this point. Those very familiar with this prophecy should recognize its fulfillment when they see it.

The 2nd Trumpet occurs in apparent response to the loud cry of the 2nd Angel of Revelation 14, "Babylon is fallen." (See p. 49)

c. The 3rd Trumpet (Rev. 8.10, 11)

The 3rd Trumpet, a great, blazing star fallen from heaven, is more dicey. A prodigious and growing volume of inspired evidence suggests it is Satan, materializing on earth to personate Christ. If it is, what hermeneutic allows us to switch from literal to symbolic interpretation in order to permit this rendering?

As in the case of the temple on Mount Zion with the Lamb and the 144,000 in Revelation 14.1 (See p. 41.), the True Witness expects His final crisis champions to “just know” certain things. Certain symbols are so well known among His servants that they may be used and interpreted almost literally. Our own speech commonly employs such metaphorical language. We may speak of “screaming headlines” or observe that “all the world’s a stage,” and society has no difficulty understanding our meaning. Likewise in the spiritual realm, God often speaks to us through His own very familiar symbols, and His servants have no difficulty understanding what He is trying to say. We get into trouble when we try too hard.

The Scriptural representations of Satan as a fallen star are too numerous to ignore (Revelation 12.4, 9; Luke 10.18; Isaiah 14.12). This blazing star falls on the rivers and springs of water, turning them *bitter*. His name is Wormwood, bitter, and he causes many deaths. Here the rivers and springs are almost certainly symbolic (See Revelation 17.15), as is the fallen star himself. In the 2nd Trumpet the waters turned to blood; the 3rd Trumpet turns the waters bitter. The bitterness suggests a time of particular distress for the world. Far more evidence exists that Wormwood is Satan, appearing on earth to personate Christ, and we shall examine that evidence in the section on that event. (See p. 86.)

This disaster occurs in apparent consequence of the 3rd Angel’s message. (See p. 50.)

d. The 4th Trumpet (Rev. 8.12)

Darkness. The sun, moon and stars reduce luminosity by one-third. It is the darkness of the 4th Trumpet that covers the earth at Close of Probation. (See p. 59f.) Sin darkens the earth at this time; is the darkness exclusively symbolic of this spiritual darkness? Or might it be literal as well, similar to the darkness that covered the earth at Christ’s death (Matt. 27.45)? If Trumpets 1 and 2 are literal, might they trigger atmospheric changes, similar to the ash blasted into the air when Mount St. Helens erupted? Might other natural disasters, under the 2nd through 4th Seals, occur during this period which might limit visibility as well?

During the 4th Trumpet God’s people are giving the loud cry of the 3rd Angel—the 4th Angel’s message—to the inhabitants of earth. (See p. 51)

e. The 5th Trumpet/1st Woe (Rev. 9.1-12)

The 5th Trumpet/1st Woe occurs at Close of Probation. A star that “had fallen” directs our attention back four verses to Wormwood, the only fallen star offered in the Book of Revelation. Rev. 9:2 personifies this star as “he,” and verse 11 of that chapter calls him the “angel” of the bottomless pit, Abaddon, Apollyon, “the destroyer.” Satan now receives permission to open the “pit,” releasing

demon spirits upon the earth. He, the fallen star, "is given" a key he does not naturally possess. The theme of receiving permission also appears several times in Revelation 13. This fallen star has no power of his own; he can only operate by the Father's permission.

We cannot imagine what that time will be like. Assuming the images to be symbolic; we have not imagined they could be literal. Keep in mind the supernatural occurrences taking place in and around the city of Jerusalem during the years following close of that city's probation, just before its destruction in 70 A.D. (See GC 29, 30, 33.) We have not seen such sights; however, we cannot conclude a solely symbolic interpretation of the 5th Trumpet/1st Woe based on that fact alone. Keep in mind Spirit of Prophecy's prediction that "developments of a . . . startling character will appear as we near the close of time" (Ev 604, 1875; LDI: 161). At that time much of Satan's activity that in the past was invisible, may become visible. He may utilize his shape-shifting powers to create much visible strangeness in the land. Genetically-altered species may appear.

Whatever John saw represented under the 5th Trumpet, the prophet Joel appears to have seen something similar. See the Book of Joel.

Rev. 9.5, 10 says the 5th Trumpet lasts five months (30 days x 5 = 150 days). This matches the period of time the ark held Noah and his family in its bosom, as the old world passed away, and they were delivered safely to the new (Genesis 8.3).

Concurrently, under the symbol of the 5th Angel, this is the final phase of the Time of Jacob's Trouble and the universal death decree for God's people. (See p. 52)

f. The 6th Trumpet/2nd Woe (Rev. 9.13-21)

[At deliverance] "Graves are opened, and 'many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt.' Daniel 12.2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. 'They also which pierced Him' (Revelation 1.7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient" (GC 637).

The 6th Trumpet/2nd Woe depicts a final release of the four angels. The Euphrates River, another familiar symbol, represents the bound minds of the lost whom Babylon has deceived. (See Revelation 17.15.) At the time of the 6th Trumpet their minds are released; they become undeceived. In type, the Euphrates supported the ancient city of Babylon. When her literal waters dried up, Cyrus, a type of Christ, invaded and conquered the city. In *antitype* the drying up of the Euphrates means the withdrawal of the human support for modern Babylon. This depicts when the great multitude of humanity whom the beast has fooled and who have taken his mark realize they have been deceived. Their eyes open, and they turn on Babylon.

The special resurrection occurs at this time. War imagery connects the 6th Trumpet with the 6th Plague Battle of Armageddon, a war between the lost and those who have caused their ruin. God's people are now forever safe.

It takes place at the time of the 6th Angel—the Deliverance of God's people. (See p. 53)

g. The 7th Trumpet/3rd Woe (Rev. 11.15-19)

"An earthquake marked the hour when Christ laid down His life, and another earthquake witnessed the moment when He took it up in triumph" (DA 780).

The 7th Trumpet depicts Second Coming and corresponds to the 7th Angel, who depicts resurrection of the righteous at Second Coming. (See p. 53)

INTERLUDE TO THE TRUMPETS

Please consult the chart on p. 114 often in order to understand these sections.

1. Interlude To the Trumpets (Revelation 10; 11.1-14)

John the Revelator wishes to "squeeze in" important information before continuing. Thus we have the two "Interlude" chapters of Revelation 10 and Revelation 11.1-14 squeezed in between the 6th and 7th Trumpets. Please locate these entries on the Appendix A chart, p. 114.

Our Adventist pioneers applied **Revelation 10** to the Millerite movement and the preaching of the three *Angels* of Revelation 14, even though the Interlude appears in the *Trumpets*. "This angel [of Rev. 10] appears to be identical with the first angel of Revelation 14" (Uriah Smith, *Daniel and the Revelation* 520). This, our pioneers' application, would constitute the type of Revelation 10.

"The message of *Revelation 14*, proclaiming that the hour of God's judgment is come, is given in *the time of the end*, and the angel of *Revelation 10* is represented as having one foot on the sea and one foot on the land" (Ms. 32, 1896).

"They [church pioneers] claimed that Revelation 10 had been fulfilled in the Millerite movement."²⁸

In *antitype* the angel represents *the same*, only this time he is identical with the 1st Angel of Revelation 14, *Seventh Vra*, thus providing another connecting link between the Angels and the Trumpets.

Great Controversy, pp. 265-88, applies *Revelation 11* to the French Revolution. Again, this would be the *typical* fulfillment. But what do Revelation 10 and 11 mean in *antitype*?

2. Revelation 10

"The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is *acting in the closing scenes* of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so, to *the concluding scenes* when the masterly working of the powers of darkness *shall reach their height*. Satan, united with evil men, will deceive the whole world, and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.

"After these *seven thunders* uttered their voices, the injunction comes to John as to Daniel in regard to the little book. 'Seal up those things which the seven thunders uttered.' *These relate to future events which will be disclosed in their*

order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. *The unsealing of the little book was the message in relation to time.*

"The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

"The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer" (Ms. 59, 1900).

This entire passage from Ms. 59, 1900 applies more to the *antitype* than to the type. As you read, remember the year she wrote it—1900. Virtually everything is written in *future* tense.

3. Elements of Revelation 10

a. **The angel.** Uriah Smith and early Adventists believed this Angel matched the 1st Angel of Revelation 14, applying it to the 1840 to 1844 movement.

This justifies us in applying it *to the antitype* and correlating it with both the 1st Angel of Rev. 14 and the 1st Seal, last era. Ellen White says the Revelation 10 Angel is Jesus—if in type, in antitype as well. The gospel is going forward for the final time. This time it will end in heaven.

b. **7 thunders.** Spirit of Prophecy says the seven thunders take place under the 1st and 2nd Angels; however, after a century and a half of preaching the 1st and 2nd Angels' messages, we still cannot definitely identify the seven thunders. Are they revealed under the 1st and 2nd Angels' messages *in antitype*? The thunders appear to respond to the voice of the rainbow-circled, cloud-clothed Angel of Rev. 10. Again, is there a cause-effect connection? Is His roaring voice giving the last message to earth (comparable to the first four Angels of Revelation 14)? Are the thunders the same as the Trumpets, earth's response to heaven's message? The thunders respond under the 1st and 2nd Angels. Do they respond under the 3rd through 7th Angels' messages as well?

Recap of 7 Thunders. Are the following comparable?

Are the **Rev. 14 Angels** to the **7 Trumpets (or Disasters)**

as the **Rev. 10 Angel's** roaring voice is to the **7 Thunders?**

(Cause)

(Effect)

c. **Little book open.** The same *in antitype* as in type. When preached in *antitype*, the message will contain *new information* from a *more recent unsealing* of the Book of Daniel. According to Spirit of Prophecy, that "unsealing" will contain information regarding time and also will contain information specifically relating to the Seventh Era.

"The unsealing of the little book was the message in relation to time" (Ms. 59, 1900).

"The book that was sealed is not Revelation but that portion of the prophecy of Daniel relating to *the last days*" (AA 585).

Therefore, in the *antitypical* fulfillment of Rev. 10 we can expect new information from Daniel regarding time. We can also expect more detailed information regarding last day events.

d. **"Time no longer" or "no more delay?" Which is it?** That which the KJV translates "time no longer" is more accurately translated "no more delay" and appears as such in most modern versions. Amazingly, *both translations are correct*. "Time no longer" applies to the *type* only. "No more delay" applies to the *antitype*, which lies just ahead. "There will be [prophetic] time [as revealed in Daniel 8.14] no longer" (the type) becomes "There should be delay [of the Second Coming] no longer"" (in antitype). Only God could do that!

e. **Tasted sweet.** Always the result of "ingesting" genuine new light.

f. **Bitter in stomach.** Our natural desire is to share new light; Satan can then use those with whom we attempt to share it to seek to harm us, should they wish. The enemy works through his own servants to defeat new light. This causes "bitterness" to God's people. (See also 3rd Trumpet, p. 63.) Bitterness is mentioned both in Revelation 10 and in the description of the 3rd Trumpet.

Suggestion. Review the descriptions of points on the Appendix A chart (p. 114) VERTICALLY; that is, read descriptions of the 1st Seal, 1st Angel, 1st Trumpet, and other items occurring on the first VERTICAL line of the chart. Then compare items occurring on the 2nd vertical line of the chart and so forth.

g. **Prophesy again.** In the type it meant to continue promoting truth beyond October 22, 1844, the date on which the disappointed Millerites expected Christ to return. In *antitype* it means something similar, to continue promoting truth beyond the point where society demands you stop. In *antitype* the remnant will feel utterly defeated upon passage of the national Sunday law; however, they pray, and the Latter Rain falls, giving them a new burst of heavenly power to "prophesy again."

4. Revelation 11 in Type and Antitype

GC 266 says Revelation 11 refers to the French Revolution. However, B&GW also says:

"Let all who would understand the meaning of these things read the eleventh chapter of Revelation. Read every verse, and learn the things that are *yet* to take place in the cities" (Letter 158, 5/10/1906). [Note: This places the *antitypical* fulfillment of Revelation 11 *after* 1906.]

5. The Elements of Revelation 11

a. **Rise & measure.** *Judgment symbolism.* Judgment now passes to *the living*, as humans judge

themselves through their decision in Sunday law vs. Sabbath. Angels record it. God's review of human lives involves, first, bringing maximum power of the Holy Spirit into the minds of humans to influence them for right. Once the decision is made, heavenly beings can only record the decision the human makes. God withdraws himself only in deference to the human's choice in Satan's favor.

b. **Power to the two witnesses.** "Eating" the Old and New Testaments has turned the 144,000 into the two witnesses of the *antitype*. They take the stage at the precise moment the Holy Spirit falls in Latter Rain power.

c. **Prophecy 1260 days or 42 months.** The same amount of time allotted to the first beast of Rev. 13. What a coincidence! *See also Daniel 12 in antitype* (p. 97).

d. **Sackcloth.** Symbol of mourning and persecution for God's people. "For a time the oppressor will be permitted to triumph over those who know God's holy commandments" (Letter 5, 1883).

e. **Two olive trees.** See Zechariah 3 and 4. This is a reference to righteousness by faith, which the remnant understand and by which their characters have transformed. It is experiencing righteousness by faith that enables them to pass through this period without sinning.

f. **Cause plagues.** Clearly referring to Moses. Like him, one witness symbolizes a class of the remnant who achieve heaven, as he did, through death.

g. **Shut heaven.** Clearly referring to Elijah. Like him, one witness symbolizes a class of the remnant who achieve heaven, as he did, without seeing death, and ultimately, *antitypically*, fulfill Malachi 4:5.

h. **3-1/2 days.** Possibly the time from passing the universal death decree to its execution; however, I am not positive about this.

i. **Voice from heaven.** Heard at Deliverance.

j. **Ascended to heaven.** Went to heaven with Christ at Second Coming.

6. **Some Descriptions Blend. (This Section Is Optional; Skip to The Plagues, if desired.)** Yet they follow a very definite pattern. In three places in Revelation, descriptions overlap. All three occur following Close of Probation. The three are:

a. Revelation 10:7, KJV, says the mystery of God finishes "in the days of the sounding of the seventh angel, when he is about to sound." Because one definition of "the mystery of God" is the gospel (1:ph. 6:19), it has led a number of Adventists to conclude that the 7th Angel sounds at Close of Probation, when the gospel closes. However, most Bible translations agree to the wording, "in the days when the 7th angel is about to sound."¹¹ Therefore, the 7th Angel is not sounding when the

mystery of God finishes; rather, he is “about to sound,” which does not exclude this Trumpet from sounding at Second Coming rather than Close of Probation.

b. The description of Christ upon the cloud in Revelation 14.14 at first glance looks like Second Coming. However, SPM 2 says this event occurs before the plagues fall. It mirrors Daniel 7.13, where the Son of man **enters** the Most Holy Place. Rev. 14.14 shows Him **coming out** of the Most Holy Place as probation closes. The marriage of divinity with humanity is completed.

c. There is also some blending of the descriptions of Second Coming and Deliverance in Revelation 11.12, 13. These events occur under the 6th Trumpet/2nd Woe but describe Second Coming.

Encouragement

During the night a very impressive scene passed before me. There seemed to be great confusion and the conflict of armies. A messenger from the Lord stood before me and said, “Call your household. I will lead you. Follow me.” He led me down a dark passage, through a forest, then through the clefts of mountains, and said, “Here you are safe.” There were others who had been led to this retreat. The heavenly messenger said, “The time of trouble has come as a thief in the night, as the Lord warned you it would come” (Ms. 153, 11/2/1905).

THE PLAGUES

"After Jesus rises from the mediatorial throne . . . oppression and death coming to God's people will not then be a testimony in favor of the truth" (Ms. 6, 1889).

"If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. . . . If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness" (GC 634).

God's people will not die after close of probation.

1. The Seven Last Plagues

What are the characteristics and elements of the "seven" (ten) last plagues?

			Notes
• 1-5 th Trumpet (woe)	Close of Probation	Rev. 9.1-12	Satan fully unleashed
• 2-6 th Trumpet (woe)	Deliverance	Rev. 9.13-21	Same as 6 th Plague
• 3-7 th Trumpet (woe)	Second Coming	Rev. 11.15-19	Same as 7 th Plague
• 4-1 st Plague	Sores on wicked	Rev. 16.2	From scorpion stings?
• 5-2 nd Plague	Sea becomes blood	Rev. 16.3	Same as 1 st Trumpet
• 6-3 rd Plague	Other waters > blood	Rev. 16.4	Same as 2 nd Trumpet
• 7-4 th Plague	Sun scorches	Rev. 16.8	Global warming?
• 8-5 th Plague	Darkness	Rev. 16.10	See 4 th Trumpet
• 9-6 th Plague	Deliverance	Rev. 16.12-16	Same as 6 th Trumpet
• 10-7 th Plague	Second Coming	Rev. 16.17-21	Same as 7 th Trumpet

True or false? The three woes (last three Trumpets) *add information* to the 1st, 6th, and 7th Plagues.

 T F These are the same events but are counted individually, because they add information. It is the *additional information* that is counted.

"These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out unmixed with mercy" (GC 628).

Ten Plagues in the Seventh Era

Seals	1	2	3	4	5				6
Angels	1	2	3	NSL		4	5	6	7
Trumpets	1	2	3			4	5 (8)	6 (9)	7(10)
Plagues							1 2 3 4 5	6	7
					(Strike?)			(666?)	

Although the Plagues do not begin until Close of Probation, a relationship exists between the Trumpets and Plagues.

2. The 1st Plague (Rev. 16.2)

A foul and loathsome sore afflicts those having the mark of the beast. This appears to correspond to the 5th Trumpet / 1st Woe, in which scorpion-like entities sting those who do not have the Seal of God (Rev. 9.4). Do the stings cause the sores?

3. The 2nd Plague (Rev. 16.3)

The sea becomes like the blood of a dead man, and every living thing in the sea dies. Compare this with the 2nd Trumpet, where a mountain burning with fire strikes the sea and a third of the sea becomes blood, causing the death of a third of the sea creatures and a third of the ships at sea. Notice the 2nd Plague is a worsening of the 2nd Trumpet, as jurisdiction gradually passes from our merciful God into the hands of the destroyer, based upon human choice.

4. The 3rd Plague (Rev. 16.4)

Here the rivers and fountains of waters become *blood*. In the 3rd Trumpet a third of the rivers and springs of waters become *bitter*; they do not turn to blood. But here the blood of the sea in the 2nd Plague contaminates the rivers and fountains of water. The wicked are given blood to drink for they have shed the blood of martyrs.

5. The 4th Plague (Rev. 16.8)

The sun scorches humans, making the threat of global warming very real. Wholesale sin causes the Holy One of Israel to cease from before the people, as humans “run Him off” through disobedience. They have not understood that God’s ability to protect them depends upon their choosing His side in the great controversy. The sun heats to a temperature not previously felt on earth, and God cannot intervene to shield.

Further, it is not unusual for a prophetic feature to have more than one meaning. This Plague may symbolize that they have chosen sun worship; that is, Baal worship or the “venerable day of the sun” as their day of worship in violation of the fourth commandment of God.

The people did not repent. They could not, because they have made their final choice. The Holy Spirit, essential to repentance and conversion, no longer woos their hearts. Compare this statement with the statement “they did not repent” in the 6th Trumpet (Rev. 9.20). In neither case is it possible for them to repent. In accepting the mark of the beast, their minds closed and with it their probation.

6. The 5th Plague (Rev. 16.10)

Darkness covers the “throne of the beast,” which, in *antitype*, EW 289 describes as “the inhabitants of earth.” “Jesus moved out of the most holy place. . . . [A]s He left a cloud of darkness covered the inhabitants of earth.” (See also GC 614.)¹² This Plague deepens the 4th Trumpet, where the luminosity of the sun, moon and stars reduces by one-third. Again, the language suggests a worsening of conditions, as human choice obliges God to release the earth to its fate apart from Him.

7. The 6th Plague (Rev. 16.12-16)

This expands the description of the 6th *Trumpet*, where a voice [the voice of God at Deliverance?] releases the four angels bound at the “Euphrates River.” In the 6th *Plague* the waters of the Euphrates dry up. The angels’ release at the Euphrates River causes the waters of the Euphrates to dry up. This River served as “lifeline” for *ancient* Babylon, and the “peoples, multitudes, nations, and tongues” on which the woman sits (Rev. 17.15) are neo-Babylon’s lifeline. A symbiotic relationship exists between modern Babylon and her supporters. Babylon could not exist without the loyalty and financial support of those who buy her lies. In essence, the people pay Babylon to lie to them—to promise them eternal salvation through her false system.

Suddenly, at the 6th Trumpet and 6th Plague, the people’s eyes open. The voice of God delivering His people wipes out all Babylonian lies. They (the “Euphrates River”) now understand that Babylon has deceived them, and they are lost without a remedy. Thus the waters of the Euphrates dry up, no longer supporting the false system that caused their ruin, stripping Babylon of power. Wormwood’s ability to afflict God’s people ends at last.

For centuries and millennia the dragon, the beast and the false prophet—Satan through eastern religions, the papacy, and apostate Protestantism—have sent their agents to “the kings of the earth” and the whole world to lie to them. It is this “missionary work” that has brought the lost to this strange and unexpected place. They meant to execute the universal death decree against God’s people. Instead, the tables turned and now they understand that they are lost, that the saints are forever beyond their grasp. Filled with rage at the deception that caused their ruin, they turn their weaponry against those they blame for their loss. Scripture places the Battle of Armageddon at this point on the chart.

Daniel 7.11, 12; 9.27b; Revelation 13.10; 17.16, 17; 18.1-24; Isaiah 14.4-6; Ezekiel 28.6-10 depict the experience of the lost from this point on the chart to Executive Judgment.

8. The 7th Plague (Rev. 16.17-21)

The 7th Plague, 7th Trumpet and 7th Angel occur (with the 6th Seal) at Christ’s Second Coming.

9. **Earthquakes.** Following are Revelation's references to earthquakes. As you look up each reference, can you point to its place on one (or all) of the end-time charts? (See p. 54, 58, 70, 114, 127.) This exercise is not done for you. The earthquakes are not printed on the charts. What end-time event(s) include an earthquake? Find that event on the chart(s). Does this exercise tend to prove or to disprove the charts' correctness?

Revelation 6.12.

Revelation 11.13. (Some overlap may occur here.)

Revelation 11.19.

Revelation 16.18.

Revelation 8.5. (Undesignated but probably occurs with the others.)

"An earthquake marked the hour when Christ laid down His life, and another earthquake witnessed the moment when He took it up in triumph" (DA 780). [Note: Two earthquakes occurred in the *type*.]

"As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been co-laborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead" (DA 786)."

"When Christ the great Life-giver shall come in the clouds of heaven to raise the dead, there will be a terrible earthquake. The trumpet of God will be heard resounding through earth's remotest bounds and the voice of Jesus will call forth the dead from their graves to immortal life" (Letter 2, 1874).

10. **Great Hail.** Do the same exercise with the following references to hail. Do these references tend to prove or to disprove the charts' correctness?

Revelation 11.19.

Revelation 16.21.

Is the hail of Revelation 8.7 the same as, or different from, this great hail?

Where else in Scripture do we find statements, indicating there will be hail in connection with the final events?

Answer. Isaiah 30.30; Ezekiel 13.11-13; 38.22; Job 38.22, 23.

11. **Mountains and Islands.** Do the same exercise with the following references to the mountains and islands disappearing. Do these references tend to prove or to disprove the charts' correctness?

Revelation 6.14.

Revelation 16.20.

12. **It Is Finished.** Do the same exercise with references declaring the plan of redemption finished. Do these references tend to prove or to disprove the charts' correctness?

Revelation 11.15.

Revelation 16.17.

13. Egypt's Plagues

How many and what were the plagues of Egypt?

		Notes
• Blood in Nile and etc.	Exodus 7.20, 24	_____
• Frogs throughout the land	Exodus 8.3, 6, 7	_____
• Lice	Exodus 8.16-18	_____
• Flies	Exodus 8.21-23	_____
• Death of livestock	Exodus 9.3	_____
• Boils	Exodus 9.8-10	_____
• Hail and fire	Exodus 9.18, 23, 24	_____
• Locusts	Exodus 10.4	_____
• Darkness	Exodus 10.21	_____
• Death of firstborn	Exodus 12.23	_____

Compare the plagues of Egypt with the last Plagues. Can you find similarities? Write in (above) the comparable events in the Seventh Era. Which are not found in earth's final plagues?

How many plagues afflicted both Hebrews and Egyptians? Ex. 8.22, 23; 9.4.

Which and how many afflicted *only* the Egyptians?

14. Plagues of the Seventh Era

In the plagues of the Seventh Era, how many are trumpets? How many are plagues?

What can you learn about Deliverance by combining information under the 6th Trumpet with information under the 6th Plague?

a. What does it mean that the four angels at the Euphrates were still held past the point where earth's probation closed?

b. Who are the kings of the east?

c. The word "Armageddon" appears only *once* in Scripture in Revelation 16.16. Where on the chart does it occur? Therefore, is it correct or incorrect to call the *entire* Seventh Era "the Battle of Armageddon?" There are some SOP quotations that suggest the entire final crisis is the Battle of Armageddon; however, Scripturally it occurs under the 6th Plague.

d. What does it mean that release of the four angels enabled them (the angels) to "kill" a third of mankind?

15. **Flashes of Lightning.** Revelation 16.18 states, “And there were flashes of lightning, voices, peals of thunder, and a great earthquake” at the 7th Trumpet. Where else in Revelation do you find similar language? Point this out on the Appendix A chart (p. 114).

Revelation 11.19

Revelation 8.5 (p. 80)

Revelation 4.5 (p. 78)

Where else in Scripture do we find a similar scene described?

Exodus 19.16,18,19; 20.18

Could the lightning, thunder, voices and noises indicate the throne of God?

THE PRELUDES

The “preludes” are scenes in Revelation introducing each series of seven. The Seals, the Angels, the Trumpets, the Plagues—each has its own introduction or “prelude.” Please notice that most of the Sanctuary imagery in the Book of Revelation occurs in the preludes. Although we have already covered the preludes to the Seals and to the Angels, there are other preludes to study, and there is value in studying them together, as well as individually. There is even “the prelude to the preludes,” and we shall begin with it.

PRELUDE TO THE PRELUDES

1. **Revelation 1-4.** These chapters introduce the action of the Book of Revelation. In the seven churches, the True Witness describes spiritual history from His ascension through the Laodicean church (AA 585). Then the apostle John says:

“After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, ‘Come up here, and I will show you things which must take place after this’” (Rev. 4.1).

Revelation 4.1

“After this I looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like a trumpet said, ‘Come up here, and I will show you what must take place after this’” (New International Version).

“After these things I looked, and behold, a door standing open in heaven, and the first voice which I had heard, like the sound of a trumpet speaking with me, said, ‘Come up here, and I will show you what must take place after these things’” (New American Standard Updated Version).

“After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter” (King James Version).

“After these things I saw, and behold, a door opened in heaven, and the first voice that I heard, (a voice) as of a trumpet speaking with me, one saying, Come up hither, and I will show thee the things which must come to pass hereafter” (American Standard Version).

“After these things I looked, and behold, a door standing open in heaven, and the first voice which I had heard, like the sound of a trumpet speaking with me, said, ‘Come up here, and I will show you what must take place after these things’” (New American Standard Version).

Uriah Smith comments on this important text:

"A new scene and a new vision now open before us. The expression 'after this' does not denote that what is recorded in Revelation 4 and onward was to take place after the *fulfillment* of everything recorded in the three preceding chapters. It means only that after the prophet had seen and heard what is there recorded, he has the new view which he now introduces" [the author's emphasis] (Uriah Smith, *Daniel and the Revelation*, 407).

The fact that Smith mentions it at all shows it is ambiguous. Is it possible he is mistaken? The relevant words occur *twice*—at the beginning of the verse ("After these things . . .") and again at its end ("after this").³⁴ Only one "after this" is needed to indicate John's attention now turns elsewhere. John's angel guide states that the following scenes occur "after this." After what? After what John has previously seen? We have long known that Ellen White identified the SDA church as Laodicea, the last of the seven churches. We do not want an "after" Laodicea.

But the preponderance of the Book of Revelation is not about Laodicea; it is about her "remnant." We know "the church will go through" the final crisis successfully. But is the denominational *structure* "the church" that will go through? Although this is a sensitive question, God's people should probably think it through. Will any Sabbath keeping institutions continue operating in the final scenario, interacting with society, conducting business as usual? Society will *expect* full compliance with the Sunday law at that time. Social order, the economy, nature—all appear dependent upon *everyone's* honoring the Sunday law. Saying a loud and decisive "No" to society's expectations at that time, having a different interpretation in mind as to what the emergency means and requires and to act upon that alternate model—can this be accomplished institutionally? Has it ever happened that way historically?

"From the light that God has given me, we shall be separated and scattered, many of us. You will have to stand in places alone. You will not have any connection with other leading minds that you can gather strength from them" (Ms. 56, 1890).

The True Witness meets John on Patmos and through him sends letters to the churches—from Ephesus to Laodicea. Then He focuses attention on what comes "after this."

Prelude To Preludes Revelation 1-3		Prelude to Seventh Era Rev. 4
True Witness X-----1--2--3--4--5--6--7 Meets w/John (7 churches) On Patmos	(After This)	Prelude, Seals , Rev 5
		Prelude, Angels , Rev 14.1-5
		Prelude, Trumpets Rev. 8.1-5
		Prelude, Plagues , Rev. 15

2. **Revelation 4** introduces the Seventh Era and is also a “snapshot” of Revelation’s “cast of characters.” The Father sits on the rainbow circled throne, source of the lightning, thunder and voices subsequently appearing in Revelation; 24 elders sit on thrones, representing the redeemed of the earth, wearing white robes and golden crowns of victory; four seraphim (Isaiah 6.2, 3) or living creatures symbolize the guardian angels who live here on earth with us but in the invisible realm; seven lamps of fire represent the Holy Spirit; myriads of angels sing songs of praise. This seems to be the heavenly Sanctuary. Only one Person is missing.

PRELUDE TO THE SEALS

(See also p. 16.)

Revelation 5. Here we arrive at the prelude applying specifically to the Seals, which introduces the Lamb as it had been slain.

“The fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days” (9V 267).

The prelude to the Seals appears in the fifth chapter of Revelation and highlights the Lamb (Jesus) taking a sealed scroll from the hand of the Father, saying He will open the Seals.

It is possible that Jesus “took the scroll” at the “Counsel of Peace” in heaven (See Appendix F, p. 123), when from the Father He obtained permission to execute the plan of redemption—the plan held in secret from eternity past (Ephesians 3.9). At that moment God’s “perspective view” (p. 14) may have decreed Jesus as the “begotten” Son of the Father. Regardless, the slain Lamb took the scroll the moment Adam fell in Eden, giving our starting point. The action of the prelude then moves forward in time to the Seventh Era, where the 144,000 sing “a new song” (the song of Moses and the Lamb) that resonates in heaven, and the 24 elders fall down and worship God (p. 21). The prelude to the Seals intersects with the prelude to the Angels, the Trumpets, and the Plagues (in the Seventh Era) at this point. It continues its forward movement to the 7th Seal and beyond into eternity, where “every creature” kneels before God and declares His righteousness.

Thus the action of this and the other preludes is *horizontal, paralleling* the action of its “Seven.” Perhaps it is heaven’s way of saying, You (God’s people) do not go through these things alone. Heaven is with you, providing an “umbrella” of protection and support, as you navigate the final crisis. Thus appears the three-dimensional aspect of the Seventh Era. It is a joint venture of God’s agents, both in heaven and on earth.

Prelude to Seals Intersects Other Preludes

1	2	3	4	5	6	7
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1. Slain Lamb takes the scroll, rescuing earth after the fall of Adam.
2. The golden bowls of incense (prayers of the saints) match prelude to Trumpets (Rev. 8.3), prayers of saints. "Much incense" means much prayer. The likely period would be first phase of the Time of Jacob's Trouble, because Jesus is still interceding.
3. "New song" matches the prelude to Angels and Trumpets—"new song" (Rev. 14.3) and the Song of Moses and the Lamb (Rev. 15.3).
4. The 24 elders falling down and worshiping God matches Rev. 11.16, the 7th Trumpet or Second Coming.
5. "Every creature in heaven and earth and under the earth and on the sea" worshiping God matches GC 668-9 and occurs at Executive Judgment.
6. The praise songs indicate the beginning of eternity.
7. There may be a 7th that I haven't seen.

Note: Revelation 5, the prelude to the Seals, depicts events transpiring from the fall in Eden to restoration at the beginning of eternity. It emphasizes events of the Seventh Era, showing that the Seals apply to all of history but especially to the full final crisis.

PRELUDE TO THE ANGELS

(See also p. 41.)

PRELUDE TO THE TRUMPETS

1. Prelude to the Trumpets (Rev. 8.2-5)

Jesus, as Archangel Michael, officiates in the Sanctuary before the altar of incense during probationary time, a time of *much* prayer, for there is "*much* incense," representing Christ's saving merits. Again, the action is horizontal, as indicated in the following Ellen White quotations:⁵

"Let them behold him as their Advocate, **standing within the veil**, having in his hand the **golden censer**, from which the holy incense of the merits of his righteousness ascends to God in behalf of those who pray to him" (YL 1/16/1896).

Michael next throws down the censer, and here is Ellen White's comment on it:

"I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, 'It is done.' And all the angelic host laid off their crowns as Jesus made the solemn declaration, 'He that is unjust, let him be unjust still. And he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy, let him be holy still'" (13W 279).

The work of the "man with the writer's inkhorn" is completed. This refers to Ezekiel 9, indicating that all decisions have been made for or against Christ. The great body of the "undecided" has fully and finally dried up. Now only two classes of humans remain on earth—those for God and those for Lucifer. As Christ's ministry in the Most Holy Place concludes, He "throws down the censer"; final probation closes.⁶

Next are noises, thunderings, lightnings, and an earthquake (Rev. 8.5). All other earthquakes described in Revelation (the 7th Plague, the 7th Trumpet, the 6th Seal) occur at the Second Coming of Christ. Why would this earthquake be different? Therefore, we are justified in placing *this* earthquake at Second Coming as well.

2. **In conclusion**, the prelude to the Trumpets, as the prelude to the Seals, indicates that it describes heavenly activity coordinating with events transpiring upon earth during the Seventh Era. Again, a heavenly “umbrella,” shelters God’s children.

3. **Where Is the Golden Altar—Holy or Most Holy Place? (Another Optional Section).**

“In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a **golden censer**. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints’ prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father” (1:W 32).

Where is the ark before which Michael stands—Holy or Most Holy Place? Notice above it appears to be the Most Holy Place, the “holiest” or “within the veil.” Yet Revelation 8:3 states He stands before the “altar,” presumably the altar of incense in the holy place. Here is a reference that may provide an explanation:

“I was then bidden to take notice of the two apartments of the heavenly sanctuary. The [first] curtain, or door, was opened, and I was permitted to enter. In the first apartment I saw the candlestick with seven lamps, the table of shewbread, the altar of incense, and *the censer*. All the furniture of this apartment looked like purest gold and reflected the image of the one who entered the place. The curtain which separated the two apartments was of different colors and material, with a beautiful border, in which were figures wrought of gold to represent angels. *The veil was lifted*, and I looked into the second apartment. I saw there an ark which had the appearance of being of the finest gold. As a border around the top of the ark, was most beautiful work representing crowns. In the ark were tables of stone containing the ten commandments” (1:W 251).

Is it possible that “going into the Most Holy Place” may be a metaphor for lifting the curtain? If the curtain is lifted, Christ can still stand before the altar of incense and waft the sweet scent of His own merits into the inner compartment. I have no definite position on this; it calls for more study.

PRELUDE TO THE PLAGUES

1. **Prelude To the Plagues (Rev. 15)**

A close connection exists between the prelude to the Plagues and the prelude to the Angels. Here Ellen White makes that connection:

“Of *the loyal and true*, who do not bow to the decrees of earthly rulers against the authority of the King of heaven, the Revelator says, ‘Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus’ [Rev. 14:12].

“And I looked, and, lo, a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having His Father’s name written in their forehead. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder. and I heard the voice of harpers harping with their harps. And no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth . . . And in their

mouth was found no guile, for they are without fault before the throne of God' (Revelation 14:1-5).

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy, for all nations shall come and worship before thee; for thy judgments are made manifest' (Revelation 15:1-4).

"These lessons are for our benefit. We need to stay our faith in God, for there is just before us a time that will try men's souls" (Ms. 84, undated).

Here are the "loyal and true," the remnant who possess the faith of Jesus, which has made them obedient to God's commandments and has endowed them with great patience or endurance." But who are they? Notice, Ellen White quotes from the preludes to *both* Rev. 14 (Angels) and 15 (Plagues), indicating these are the same humans.

2. Connection with the Angels

Notice, both chapters (14 and 15) present humans in their preludes *and* angels (or messengers) in the body of the description.³⁸ (The prelude to the Plagues includes both angels and humans.) We have long understood the angels of Revelation 14 as symbols of God's remnant human agents in the final crisis, but the angels of Revelation 15 and 16 we have interpreted as angels, even though they appear in a section that mirrors Revelation 14 *in structure*. Could the angels of Revelation 15 and 16 also represent the final-crisis people of God, as do the angels of Revelation 14?

Conventional Adventist theology, accepting the idea of God as a destroyer, has had no reason to question that holy angels, under His command, administer the plagues to the wicked as perhaps long-overdue justice. However, paralleling Revelation 14 with Revelation 15 and 16 suggests by structure that the angels of Revelation 15 and 16 may represent the same (God's remnant humans) as the angels of Revelation 14.³⁹ But more evidence exists in the text that identifies the plague angels as God's remnant humans.⁴⁰

- a. **They come out of the temple.** The only other beings in Revelation who come out of the temple are the 5th and 6th Angels of Revelation 14:15, 17, both representing God's remnant after close of probation. (See pp. 52, 53.) Could these seven plague angels represent exactly the same group of humans? As mentioned, the only beings who can come out of the temple are those who first went into the temple—the 144,000.

- b. **Notice their clothing:**

- They wear clean linen garments.
- They have gold bands around their chests.

When prophecy describes clothing, it means to draw attention to character. Throughout Revelation

God's victorious humans wear white clothing, washed in the blood of the Lamb. However, *these* beings (angels of Revelation 15 and 16) combine the white robes with the golden "girdles" or chest bands. Where else in Scripture do we find descriptions of clothing identical to that of the plague angels?

- **Daniel 10.5.** Daniel saw a man dressed in linen (Jesus) wearing a belt made of gold.
- **Revelation 1.12, 13.** John sees Christ dressed in a robe to His feet and wearing a gold band or belt around His chest.

In prophecy white robes mean Christ's righteousness—His character. Gold means Jesus' faith and *agape*, or heavenly love.⁴¹ Only God can produce *agape*, and wherever it manifests on earth, it originates in God's heart. Therefore, these pictures of Christ compared with that of the plague angels suggest that these "angels" share Christ's righteous character. Already mentioned is that they emerge from the temple as do angels five and six of Revelation 14, another representation of God's remnant after close of probation.

3. The Two Witnesses

Now, notice, Revelation 11.6 says the two witnesses (God's remnant in the Seventh Era under yet another symbol) have power to strike the earth *with plagues*, identifying them with the plague angels of Revelation 15 and 16.

The obvious question is, Why would prophecy present God's holy, harmless remnant as pouring out the horrific seven last plagues on the world? All inhabitants of earth are at this time locked in the grip of immutable, eternal principles they cannot escape. The faithfulness of the righteous, the rebellion of the wicked, have obliged God to work in a straight line of justice. His hands of mercy are now tied, where the wicked are concerned. Before the heavenly jury the wicked can no longer claim they cannot keep God's law, because here is a small, downtrodden band—the remnant—doing it through God's grace under the most adverse circumstances.

Scripture pictures the Revelation 15 and 16 angels as they appear to the lost. Spirit of Prophecy clarifies:

"Those who honor the law of God [will be] accused of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and the strife and bloodshed among men that are filling the earth with woe" (GC 614).

"The wicked thought that we had brought the judgments upon them" (EW 34).

God's release of the wicked permits a necessary clear demonstration of Lucifer's style of government undiluted with God's mercy. Only now, when all have made final choices, can that clear statement be made before the watching universe, as God withdraws His beams of light, love and mercy from the lost, allowing the destroyer full access to them.

SUMMARY OF THE PRELUDES

Revelation 4 serves as “prelude to the preludes,” introducing the action of the entire book.

The prelude to the Seals places the cross at the fall in Eden and spans the Seals to the end of the millennium and beginning of sinless eternity, showing the intimate connection between heaven and earth, and the work of God’s remnant on earth.

The prelude to the Angels, in a heavenly setting, provides a detailed description of God’s remnant—under the symbol of 144,000—who take His final message of hope to the world. Following this proclamation, from probation’s final close to Deliverance, they execute “The Demonstration” which brings the great controversy to an end.

The prelude to the Trumpets shows Jesus, first, ministering with “much incense” before the heavenly altar of incense, offering the intense prayers of the remnant upward to His Father’s throne during probationary time. The throwing down of the censer occurs at final Close of Probation, and the earthquake, etc., reasonably occurs with the rest of Revelation’s earthquakes, at Deliverance/Second Coming.

The prelude to the Plagues shows God’s remnant—again presented as victorious humans and angels, the same as those introduced in the prelude to the Angels—standing on the Sea of Glass in heaven, singing a song of victory.

The Seventh Era occurs under this heavenly “umbrella,” revealing the three-dimensional aspect of the final chapter of the great controversy.

PART 3

Miscellaneous But Interesting

SATAN PERSONATES CHRIST

Our prophecy guide, the Holy Spirit through Ellen White, tells us that “As the crowning act in the great drama of deception, Satan himself will personate Christ” (GC 624).

“Disguised as an angel of light, he will walk the earth as a wonder worker. In beautiful language he will present lofty sentiments. Good words will be spoken by him, and good deeds performed. Christ will be personified, but on one point there will be a marked distinction. Satan will turn the people from the law of God. Notwithstanding this, so well will he counterfeited righteousness, that if it were possible, he would deceive the very elect. Crowned heads, presidents, rulers in high places will bow to his false theories” (E.G.W. 1888 Materials 1651).

I have wondered through the years why Scripture said nothing about this event—the depths of the end-time satanic deception, the antitypical antichrist. Why is Scripture silent on this critical moment?

It is not silent. Comparing Scripture with the writings of God’s last-days messenger reveals where to find evidence of this great blasphemy in the word.

I have found only two positioning statements in Spirit of Prophecy regarding the satanic personation of Christ. One, cited above, appears in the chapter “The Time of Trouble” in *Great Controversy*, describing events to occur *following Close of Probation*.

“As the crowning act in the great drama of deception, Satan himself will personate Christ” (GC 624).

Some, including myself at one time, have interpreted this statement to mean this personation occurs following Close of Probation. However, nothing within her *description* of that event in GC confines the personation to the period following Close of Probation, *if stronger inspired evidence places it elsewhere*.

The other statement appears in Manuscript Releases:

“In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the 7th to the first day of the week, and, as lord of the first day of the week, he will present this spurious Sabbath as a test of loyalty to him. *Then will take place the final fulfillment of the Revelator’s prophecy* [Rev. 13:4-8, 11-18 quoted].”

“In connection with this scripture, the entire fourteenth chapter of Revelation should be studied much by God’s people. *Verses nine to eleven* bring to view the special message of warning against worshiping the beast and his image, and receiving his mark in the forehead or in the hand” (Ms. 153, 11/5/1902).

Without question this statement refers to the satanic personation of Christ in the Seventh Era. Its verbiage requires more study and interpretation than the one in GC. Notice the Scriptures that she includes in her discussion of this personation: Revelation 13, to be fulfilled in entirety in the Seventh Era; Revelation 14.9-11, which describes the 3rd Angel. Does Revelation 13 apply in some way to this satanic personation? What has the 3rd Angel to do with this event? Study the following points in total before reaching a conclusion. [Follow the Appendix A chart, p. 114, closely.]

In Revelation

1. What well-known symbol in prophecy describes Satan?

Answer. See Rev. 12.4, 9; 9.1; Luke 10.18; Isaiah 14.12.

2. Describe the 3rd Trumpet.

Answer. See Rev. 8.10, 11. **Note:** Some Biblical symbols are so familiar they border on literal. Satan is described throughout Scripture as a “fallen star.”

3. Who is the “beast that ascendeth out of the bottomless pit?”

Answer. Rev. 11.7; 17.8. Common sense leads us to suspect it is Satan. Come back to this question.

4. How can Satan appear as both a fallen star and an entity from the bottomless pit?

5. Where in Revelation do we see Satan ascending from the bottomless pit?

Answer. If you cannot answer this question, refer to 9a on p. 89.

6. In Rev. 9.1 a “star” that *had fallen* is handed a key to the bottomless pit.

- a. Where in Revelation is a “star” introduced that *had fallen* from heaven? (See Rev. 8.10, 11.) Notice, in Revelation 9.2, the fallen star is personified as “he.”

- b. Does the “fallen star” of Revelation 9.1 come out of the pit when he opens it?

- c. Or does he open the pit from the outside? What does this suggest?⁴³

- d. What is the literal meaning of handing the fallen star the key? (See Rev. 9.5; 13.5, 7, 14, 15.) What do these texts *have in common*? How much could Abaddon/Apollyon do if God did not *permit* his activities?

- e. For more information on the 5th Trumpet, see the Book of Joel.

7. What does the **first** beast of Revelation 13 symbolize?

- a. **In type.** Composite paganism manifested in papal Rome, 538-1798 A. D.
- b. **In antitype.** Papal Rome, second supremacy⁴⁴

8. What does the *second* beast of Revelation 13 symbolize?

- a. **In type.** Ellen White gives *more than one entity* as fulfillment of the second beast.

"One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the *United States of America*" (GC 440).

"What is it that gives its kingdom to the power? *Protestantism*, a power which, while professing to have the temper and spirit of a lamb and to be allied to heaven, speaks with the voice of a dragon" (7BC 983).

- b. **In antitype.** She adds *one more entity* under the symbol of the second beast of Revelation 13.
Note: Adding one does not subtract the others.

"In the last days *Satan* will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the 7th to the first day of the week, and, as lord of the first day of the week, he will present this spurious Sabbath as a test of loyalty to him. *Then will take place the final fulfillment of the Revelator's prophecy.*" (Rev. 13:4-8, 11-18 quoted.)⁴⁵

"*In connection with this scripture*, the entire fourteenth chapter of Revelation should be studied much by God's people. *Verses nine to eleven*⁴⁶ *bring to view the special message of warning against worshiping the beast and his image, and receiving his mark in the forehead or in the hand*" (Ms. 153, 11/5/1902).

"He [*Satan*] will cause fire to come down from heaven in the sight of men to prove that he is God" (RH 4/14/1903).

"In Revelation 13:13-17 we read concerning *Satan* [Rev. 13:13-17 quoted]" (Ms. 24, 1/1891).

[Rev. 12:17; 13:11-17 quoted.] "*Satan* will work miracles to deceive those who dwell upon the earth. . . . Those religious bodies who refuse to hear God's message of warning will be under strong deception, and will unite with the *civil power* [USA] to persecute the saints. The *Protestant churches* will unite with the *papal power* in persecuting the commandment-keeping people of God. This is that power which constitutes the *great system of perversion* that will exercise spiritual tyranny over the consciences of men" (Letter 28, 2/17/1900).

[Note: This quotation identifies Satan, USA, Protestantism, the papal power (1st beast of Rev. 13) as constituting the "great system" that will persecute God's people in the Seventh Era. "The great system" is primarily Satan, in combination with USA civil power and Protestantism—the ultimate antitypical 2nd beast.]

"*Satan* also works, with lying wonders, even bringing down fire from heaven in the sight of men" (Revelation 13:13) (GC 612).

"Satan will work miracles in the sight of the beast, and deceive 'them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast'" (Ms. 143-01; *1:CGW 1888 Materials* 1075).

I have collected about nine or ten statements from Spirit of Prophecy that confirm that Satan, in his impersonation of Christ, is the primary second beast of Revelation 13.

9. Some specifics of the second beast of Revelation 13:

- a. He rises from the earth. (See Nos. 3 and 5, this section. Is this comparable to rising from "the bottomless pit?" See p. 87.)
 - b. He has two horns like a lamb. (Which lamb? Lamb as it had been slain? Rev. 5.6.)
 - c. He speaks as a dragon (Rev. 12.9).
10. Does the second beast appear *before* or *after* the setting up of the "image" or "mark of the beast?" (Rev. 13.14).
11. Does Wormwood appear *before* or *after* the NSI.? Is Wormwood the same as (or different from) the *antitypical* second beast of Rev. 13?
12. **Role Playing.** Designate one person to represent the 3rd Angel. Designate another to represent Wormwood, the 3rd Trumpet. Assume that Wormwood and the second beast of Revelation 13 are the same entity. *What does Wormwood say? What does the 3rd Angel say?* Where do Wormwood and the 3rd Angel appear on the chart? (Follow closely Ms 153, 11/5/1902 above and the chart, p. 114.)
13. After completing your role playing, review and discuss Ms. 153, 11/5/1902, found in No. 8b, p. 88, this section. From that quotation, can you support placing the satanic personation of Christ at the time of the 3rd Angel? Can you support that the antitypical second beast of Revelation 13 is Satan impersonating Christ?

In 2 Thessalonians 2. See Appendix L, p. 134

In Daniel

1. In your Bible, mark the following entries that identify Daniel's book as *applying specifically to the time of the end*. Daniel 2.44; 7.27; 8.17, 19, 23, 26; 9.26, 27; 11.40, 36b, 45; 12.4, 9, 13.
2. Follow the theme of "a man" in prophecy:

a. **Jesus.** Daniel 7.13; 10.5; 12.6. The label “a man” can be applied to Deity and to angels, as well as to humans. Scripture does not limit it to our species of created beings.

b. **Gabriel.** Daniel 10.16, 18.

c. **Lucifer.** Ezekiel 28.2, 9; Isaiah 14.16.

d. **Little horn.** Daniel 7.8b.

e. **Man of sin.** 2 Thess. 2.1-12.

f. “It is the number of a man.” Rev. 13.18

Note: First, in Daniel 7 a little horn appears, uprooting three of the ten kingdoms that emerged from the Roman Empire. It has eyes “like the eyes of a man” and not only eyes but “a mouth speaking great things.” The little horn here represents papal Rome, but behind the little horn an unseen, invisible “intelligence” directs its course to world dominion.

3. The Little Horn.

a. **In type.** Papal Rome in Daniel 7; both pagan and papal Rome in Daniel 8.

b. **In antitype.** The “man” behind all rebellion, Satan or Wormwood?

4. The Book of Daniel states numerous times that its content is about the end of the world. *Where do these statements cluster?* That is, in what general area are most of these statements found? (See No.1, p. 89.)

5. **The king of fierce countenance** (Daniel 8.23-25).

a. **In type.** Pagan and papal Rome.

Note: Our church pioneers correctly applied the “king of fierce countenance” to pagan and papal Rome. Pagan Rome stood up against the Prince of princes by the crucifixion of Jesus. However, please note that up to this point in prophecy, *no individual had represented a kingdom.* Suddenly, at this point, an *individual* appears as a symbol of empire—pagan and papal Rome. Daniel’s angel surrounds this individual’s appearance with numerous “red-flag” statements (that is, saying it applies to the time of the end), strongly suggesting that the *antitypical* king of fierce countenance appears in the *antitypical* “time of the end.”

Pagan and (first supremacy) papal Rome (the *type*) were clearly under the direction of the king of fierce countenance.

b. **In antitype.** Wormwood? (See Revelation 8.10, 11.)

Note: Some think in antitype that this entity is the Jesuit black pope. However, the king of fierce

countenance appears “in the time of the end,” “when transgressors have reached their full measure,” whereas the black pope has existed since the 16th century. Might this entity be the “man” referred to in the symbol of the little horn? Speaking and acting through Rome he was hidden. Behind the scenes throughout history he operated as the puppeteer. Now the king of fierce countenance appears in visible form, representing himself “**the same as**” Christ. (See No. 1, p. 94.)

- a. At what point in time does he become visible?

Answer. “When transgressors have reached their full measure” (Daniel 8.23). Compare this with Revelation 14.15.

- b. What is he called in prophecy?

Answer. Destroyer, desolator. See Dan. 9.27b; Rev. 9.11.

- c. What other adjectives are used to describe him?

Answer. Cunning, deceitful, self-magnifying. See Daniel 8.23-25; 11.36.

- f. Following is the passage in which Daniel introduces “the king of fierce countenance:”

“And in the latter time of their kingdom, when the transgressors are come to the full, **a king of fierce countenance**, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and do (his pleasure); and he shall destroy the mighty ones and the holy people. And through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in (their) security shall he destroy many. He shall also stand up **against** the prince of princes; but he shall be broken **without hand**” (Daniel 8.23-25, ASV).

“In the latter part of their reign, when rebels have become completely wicked, **a stern-faced king**, a master of intrigue, will arise. He **will** become very strong, but not by his own power. He **will** cause astounding devastation and **will** succeed in whatever he does. He **will** destroy the mighty men and the holy people. He **will** cause deceit to prosper, and he **will** consider himself superior. When they feel secure, he **will** destroy many and take his stand **against** the Prince of princes. Yet he **will** be destroyed, but not by human power” (Daniel 8.23-25, NIV).

“And in the latter time of their kingdom, when the transgressors have reached their fullness, **a king shall arise, having fierce features, who** understands sinister schemes. His power shall be mighty, but not by his own power; He shall destroy fearfully, and shall prosper and thrive; he shall destroy the mighty, and also the holy people. Through his cunning he shall cause deceit to prosper under his rule; and he shall exalt himself in his heart. He shall destroy many in their prosperity. He shall **even rise against** the Prince of princes; but he shall be broken without human means” (Daniel 8.23-25, NKJV).

In *type*, pagan Rome stood up “against” the Prince of princes by nailing Jesus to a cross. In *antitype* he stands up “against,” “**the same as**,” “**above**,” “**over**” the Prince of princes by impersonating Him in earth’s last hour. Please review the following and see if you can find the king of fierce countenance in Daniel 11.

Daniel 11.30-36.

"The prophecy in the eleventh [chapter] of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that 'shall be grieved, and return, and have indignation against the holy covenant. So shall he do; he shall even return, and have intelligence with them that forsake the holy covenant' [verses 31-36 quoted]" (13MR 394; Letter 103, 2/24/1904).

In Revelation 13.18 the number "666" is the number of a _____. We saw him first in Daniel 7.8 as the mastermind behind both pagan and papal Rome with eyes like the eyes of "a man" and a speaking mouth. He emerges from hiding in Daniel 8.23 as the king of fierce countenance, an individual or man. Daniel 9.27b continues his description as an abomination, a destroyer or desolator. Daniel 11 adds additional descriptive information; Revelation 8.11 calls him Wormwood and Revelation 13.11-18 again calls him "a man," expanding his description in earth's final hour. Paul's reference to the "man of sin" *antitypically* appears to refer to this individual as well. See 2 Thessalonians 2.1-12 and Appendix I, p. 134.

Note: 13MR 394; Letter 103, 2/24/1904 (above) specifies verses 30-36 of Daniel 11 as a dual prophecy, applying it to the Seventh Era *antitype*, even though the thought actually begins with verse 29; verses 37 through 45 likewise apply to this period. I do not pretend to understand all elements of Daniel 11 in *antitype* but will share what I may understand.

- v. 27. "the end is yet at the appointed time" (RSV).
- v. 29. "at the appointed time" (RSV).

Refer to Daniel 8.19, "the appointed time of the end." The "appointed time" is the period of the Seventh Era. (See charts.) Four strong references in Daniel 8 (vss. 17, 19, 23, 26) assign that portion of Daniel to the very, very end. It uses the phrase "the appointed time" (v. 19). Therefore, the phrase "the appointed time" or "the time appointed" appearing in Daniel 11.27, 29, 35 should be understood *antitypically* as belonging to the period of the very end—the Seventh Era.

- v. 30. "those who forsake the holy covenant" (RSV).

Could these be compromised SDA's, whom we are told will be the biggest enemies of God's people in the Seventh Era?

- v. 31. "take away the daily" (RSV).

See p. 104.

- v. 31. "set up the abomination of desolation" (RSV).
- v. 31. "place there the abomination of desolation" (NKJV).

5T 451 (p. 35) says the final abomination of desolation is the Sunday law; therefore, this portion of the text applies to the change in governance from civil to ecclesiastical. In 538 A. D. it meant tran-

sition from pagan to papal rule. In our day it may mean taking away civil and religious liberty and replacing it with the NSL.

v. 32. "seduce with flattery those who forsake the holy covenant" (RSV).

This relates to the deceiver's promises of "heaven on earth," once his idol sabbath [Sunday] is set up and honored by all earth's inhabitants.

v. 32. "The people who know their God shall stand firm and take action" (RSV).

Here stand the 144,000, refusing to honor the Sunday and vocal in their opposition to it, telling the people the truth, warning them that if they accept Sunday God can no longer protect them nor will there ever again be good on earth, and they will suffer the plagues and permanent loss of their lives. This occurs in the Seventh Era, the *antitypical* first through fourth angels of Revelation 14, where God's people teach truth against the grain of public opinion.

v. 33, 34. "And those among the people who are wise shall make many understand though they shall fall by sword and flame, by captivity and plunder many days. When they fall they shall receive a little help" (RSV).

This continues the thought of the previous verse and adds the persecution of the 144,000. It corresponds to Revelation 11.2, 3, where the two witnesses prophesy 1260 days (42 months) "clothed in sackcloth."⁴⁷ They receive help from holy angels and the Holy Spirit to endure through this period. The words "wise" and "understand" are code words, connecting this portion of the text with Daniel 12.10 and Revelation 13.18.

v. 34. "many will join themselves to them with flattery" (RSV).

This is one of Wormwood's favorite and most-used tools. He sends in his own representatives to advocate truth. His representative can do the greatest damage to God's cause in this position. He or she may do this ignorantly, or it may be done with conscious awareness and intent to destroy God's plans. The latter appears to be taking place here. The enemy's representative deliberately joins God's army in order to obtain "intel" and facilitate destruction of God's people.

v. 35. "some of those who are wise shall fall, to refine and to cleanse them and to make them white" (RSV).

Again, the code word "wise" is applied to God's army, the 144,000. This description depicts the tribulation through which they pass and the purifying effect such tribulation has upon their characters.

v. 35. "until the time of the end"; "yet for the time appointed" (RSV).

See vss. 27 and 29, p. 92.

v. 36. "And the king" (RSV).

... of fierce countenance? Compare this complete verse with Daniel 7.25; 8.23-25; 2 Thess. 2:1-12, and the entirety of Revelation 13.

v. 36. "He shall prosper till the indignation is accomplished" (RSV).

Refer to the word "indignation" defined below (No. 2d, p. 95). Daniel uses this word to mean the time of "the wrath of God," the seven last plagues. Therefore, initial loss of the power of the king of fierce countenance occurs at the end of the seven last plagues. This is not the time of his demise. It merely ends his "prosperity," his power over God's people.

v. 37. "He shall honor the god of fortresses [or forces or munitions]. He shall give no heed to the gods of his fathers, or to the one beloved by women; he shall not give heed to any other god, for he shall magnify himself above all" (RSV).

The deceiver will not only proclaim himself Christ, he will claim to be the god of all religions of the world—the god of the Hindu, Buddhist, Moslem, etc. His visual splendor will seduce the entire world into accepting him as their god. "The one beloved by women" may mean Jesus, as the church is considered the "bride" [female] of Christ.

Daniel 11 continues with more descriptive information, some I may understand, some I do not. My goal is to be very, very familiar with this chapter in order that I may recognize its fulfillment when I see it. There is much interesting material from here to the end of Daniel 11; however, I will leave it for the reader to work out.

Words in Daniel

1. "Against" (Daniel 8.25).

From Strong's Concordance:

"Against. OT.5921. 'al (al); properly, the same as OT.5920 used as a preposition (in the singular or plural often with prefix, or as conjunction with a particle following); **above, over,** upon, or **against** (yet always in this last relation with a downward aspect) in a great variety of applications (as follow). KJV - **above,** according to (-ly), after, (as) **against,** among, and, as, at, because of, beside (the rest of), between, beyond the time, both and, by (reason of), had the charge of, concerning for, in (that), (forth, out) of, (from) (off), (up-) on, **over,** than, through (-out), to, touching, with."

Note: The "anti" in antichrist can mean "in place of" or "the same as" as well as it can mean "opposed to," our more familiar twenty-first century interpretation. Antichrist is not confined to opposing Christ; rather, he puts himself "in place of," "the same as" Christ. Strong's definition above more likely means "the same as," "over," and "above" Christ in antitype.

2. "Sealed"

a. Where in Daniel does it *say* to seal the book? Daniel 8.26; 12.4, 9.

b. Exactly *what* was sealed in the Book of Daniel?

"The unscaling of the little book was the *message in relation to time*" (Ms. 59, 1900).

"The words of the angel to Daniel relating to the last days were to be understood in the time of the end" (DA 234).

"The book that was sealed is not Revelation but that portion of the prophecy of Daniel *relating to last days*" (AA 585).

The parts of Daniel that were sealed were the sections in which the angel *tells* Daniel to seal the book. It consists primarily of chapter 8, especially the portion applying to the king of fierce countenance, and to chapter 12, which contains the three timelines.

c. "Wise," "wisdom." Code words to connect in order to derive the meaning. They convey heaven's secrets to the remnant. Daniel 11.33; 12.10; Revelation 13.18.

"It is difficult to escape the conclusion that God had hidden in Daniel 9 to 12 a sealed or coded message intended exclusively for the time of the end. The purpose of that message would be to prepare a people to stand before God, purified from false worship and wickedness, and ready to meet their God."⁴⁸

d. "Indignation." Daniel 8.19; 11.30, 36.

From Strong's Concordance:

"Indignation. OT.2195. *za' am* (*zah'-am*); from OT.2194; strictly froth at the mouth, i.e. (figuratively) fury (especially of God's displeasure with sin). KJV - angry, indignation, rage."

Notice the similarity between the word "indignation" and what we think of as "the wrath of God." B&W is clear that the "wrath of God" in its most specific manifestation occurs in the Seventh Era at the time of the seven last plagues. Might "the indignation" of which Daniel speaks be the same? If it is, then when Daniel speaks of "the indignation" might he mean the time of the seven last plagues?

"... the seven last plagues, the wrath of God" (B&W 64).

"And he said, 'Look, I am making known to you what shall happen in the latter time of the *indignation*, for at the appointed time the end shall be'" (Daniel 8.19).

"For ships from Cyprus shall come against him; therefore he shall be grieved, and return in rage [*how indignation*, KJV] against the holy covenant, and do damage. So he shall return and show regard for those who forsake the holy covenant" (Daniel 11.30). [Note: This quotation seems more to refer to the feelings (rage) of the king toward "the

holy covenant" than to the wrath of God in the seven last plagues, even though the application appears to change in verse 29 from type to antitype.]

"Then the king shall do according to his own will. He shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath [*"indignation," KJV*] has been accomplished, for what has been determined shall be done" (Daniel 11:36).

[Note: Satan prospers until the end of the plagues (Deliverance).]

Encouragement

Now the Saviour's eye penetrates the future; He beholds the broader fields in which, after His death, the disciples are to be witnesses for Him. His prophetic glance takes in the experience of His servants through all the ages till He shall come the second time. He shows His followers the conflicts they must meet; He reveals the character and plan of the battle. He lays open before them the perils they must encounter, the self-denial that will be required. He desires them to count the cost, that they may not be taken unawares by the enemy. Their warfare is not to be waged against flesh and blood, but "against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Eph. 6:12, R. V. They are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle. Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The power of Omnipotence is enlisted in behalf of those who trust in God (DA 352).

THE DANIEL 12 TIMELINES

"These matters are of infinite importance in these last days. . . . The book of Daniel . . . carries us forward to the last scenes of this world's history" (TM 115).

This section describes the second level of warning in Daniel 12. (See p. 37 for the first level.) Read Daniel 12 and answer the following questions:

1. What question is asked of the Man in linen? (v. 6)
2. In verse 7 he says it will be time, times and half a time when "these things" will be finished. What are "these things?" (**Hint:** See verses 1 through 3. Every possible answer to this question is finished by the time the events in these three verses take place.)
3. Therefore, what events have occurred by the time the "time, times and a half" are finished *in antitype*? When "these things" are finished, does it include everything else in Daniel as well?
4. He says (v. 7) that during that time the power of the holy people will be completely shattered. This means they will be _____. (**Hint:** Starts with "p.")
5. This will last for time, times and a half. How long is this in days? in years? (Most Adventist history books contain this information. It is familiar to most Adventists.)
6. True or false? The holy people can expect an event to occur at the end of the time, times and a half that will stop their persecution. ____ T ____ F
7. What are the "daily" and the "abomination of desolation"? (See pp. 104 and 38.)
8. What is the "blessed day" that ends the 1335 days?

History of the Interpretation of Daniel 12.

We cannot overestimate the importance of Daniel 12 to God's people in the Seventh Era. Nor can we deny that great confusion exists among us over this chapter, focused primarily on the timelines of verses 7, 11, and 12. Most agree, the chapter is about the timelines.

Some say the Daniel 12 timelines ended in the mid-19th century. Others say they didn't. The pioneers were wrong [they say], whereupon they throw out the pioneers' interpretation, baby, bathwater, and all. Since the pioneers were wrong [they say], it's open season to interpret those timelines however we please—instructions of our guide, the Man in linen, notwithstanding.

Some say the chapter divides at verse 5, that the timelines apply to the mid-19th century, and

verses 1 to 3 apply to the very end, reversing their order in real time. One suspects the enemy seriously does not want us to understand Daniel 12.

Our SDA pioneers expected Christ's return in their day. They never dreamed that He would still not have returned as the twenty-first century begins. Therefore, they could not perceive a flaw in their interpretation of the Daniel 12 timelines; they had no motivation to revisit and attempt to re-interpret them. The more time that passes, however, the more obvious it becomes that we have a big problem in our interpretation of Daniel 12. By the pioneers' reckoning, and by the denotative meaning of the text itself, the day of blessing *occurred* in 1843 (It did not *begin* then.) But no event occurred in 1843 that "blessed" the waiting ones.

Acknowledging these facts helps our efforts to understand this important chapter.

When does Daniel 12 fulfill? Its first three verses give five events that mark the time of its fulfillment:

- Michael stands up (probation closes)
- Time of trouble such as never before
- Deliverance
- Resurrection
- Loud Cry

Did any of these events occur during the pioneers' lifetime? No. All of these events occur during the Seventh Era. That period is yet future, though barely so, indicating that the *antitypical* fulfillment of Daniel 12 still lies ahead as well.

This makes sense as we think about it. After all, what did Daniel want to know? He wanted to know *when eternity would begin*. It was *that* question the Man in linen addressed, when he gave the three timelines. Daniel's angel guide had traced world history from Babylon down to 1844. Is that the closest he could get? The angel then hands off the baton to Christ, the Man in linen in Daniel 12,⁴⁹ for the final explanation.

Ellen White Writes About Daniel 12.

We look to her to inform us of the Holy Spirit's mind on this matter. What does she say regarding those timelines? Only two useful statements exist in this regard. The first came out in 1850:

"We told him [Brother Hewit] of some of his errors in the past, that the 1335 days were ended and numerous errors of his" (6 MR 251.2; Letter 28, 1850, pp. 1-3).

The statement can be misread. Some feel she is saying here that Brother Hewit *erroneously* believed the 1335 days were ended. But let's parse this statement:

"We told Brother Hewit:

- Of some of his errors in the past
- That the 1335 days were ended, and
- Numerous errors of his."⁵⁰

They told Brother Hewit that he was wrong in saying the 1335 days had not ended. This is the only explanation that fits all the known data. It agrees with the body of evidence from the pioneers' own pens as to their position on the timelines. The context of the statement says "we" told him. Therefore, they agreed regarding whatever they told Brother Hewit. Had Ellen White stated to him that he was mistaken in saying the 1335 days were ended, it would have started a serious conflict, since by 1850—undeniably—the pioneers agreed the 1335 days, and the other timelines with it, *had ended*.

But did Ellen ever change her mind about anything? Or, rather, did she ever get more information that caused her to adjust her views? What about the health message? the shut door? the character of God message? Is it possible she received *more information* regarding Daniel 12 that "improved" her view of the timelines? Is it possible to show her *correct* in saying the 1335 days (and the other timelines as well) ended by 1850 but to show that they occur in the time of the Loud Cry, Close of Probation, Time of Trouble, Deliverance, and Resurrection as well, as the prophecy requires? The types-antitypes model explains this puzzle.

In 1903 the servant of the Lord again spoke of Daniel 12:

"Let us all read and study the 12th chapter of Daniel. It is a warning that we shall all need to understand before the time of the end" (Letter 161, 7/30/1903).

For a discussion of the warning in Daniel 12, please refer to page 37.

While this 1903 statement authorizes us to revisit Daniel 12, no valid interpretation can deny the timelines had ended by 1850. Why? Because Ellen White said so in 1850. Whatever position we take regarding those timelines, it must consider both statements true. The only conclusion that fits all the data is that the timelines fulfill *twice*. Once in the mid-19th century (the *type*), and once during the Seventh Era (the *antitype*).

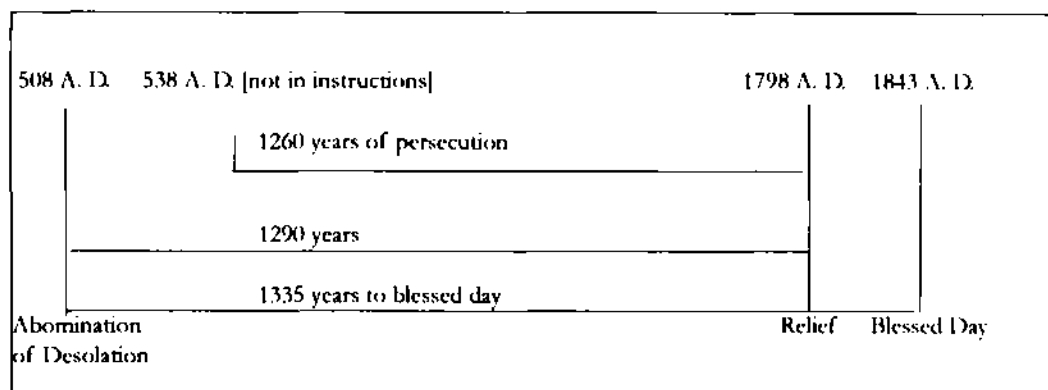
How the Pioneers Interpreted the Daniel 12 Timelines:⁵¹

1. They dated the **1260** days of persecution, day for a year, from 538 A. D. to relief in 1798 A. D., when the pope went into captivity.
2. They dated the **1290** days from 508,⁵² a year that ended the leadership of the Arian resistance to papal supremacy. They ended the 1290 days on the same date the 1260 days/years ended—in 1798 A.D. The Man in linen offers no other clear ending event.
3. Since Daniel 12 offers only one clear beginning event [daily comes down/abomination of desolation goes up], the words of the Man in linen confined them to begin the **1335** days at *that* beginning, the same place from which the 1290 days/years began. The language describing the 1335 day timeline prompted them to add 45 days/years to 1290 in order to arrive at the "blessed day" in 1843.

Your Assignment. Take an empty cardboard cereal box and cut out three "sticks," one for 1260 days, one for 1290 days and one for 1335 days. Mark them accordingly. Cut out three more. Mark

them vertically: “A of D” for Abomination of Desolation, “Relief,” “Blessed Day.” Follow instructions of the Man in linen in a modern version. (The *Revised Standard Version* or the *New RSV* is good. See p. 103.) Paste these cutouts together according to instructions of the Man in linen. Do this before continuing.

Does Your Chart Look Like This?⁵³



Study the above chart closely. Notice it fits history perfectly, until the ending of the 1335 days, which was to be a “blessed day,” by implication, the best ever known on earth, one in which the saints only needed to “wait” beyond the 1290 days. What might that blessed day be?

“... when the never-ending **blessing** was pronounced on those who had honored God ... there was a mighty shout of victory” (1:W 34). “Looking for the **blessed** hope and glorious appearing of our great God and Savior Jesus Christ” (Titus 2:13). “Behold, this is our God; we have **waited** for him” (Isaiah 25:9).

“ **Blessed** are those who do His commandments, that they may have the right to the tree of life and may enter through the gates into the city” (Rev. 22:14; also Matt. 25:34). “ **Blessed** are those who are called to the marriage supper of the Lamb!” (Rev. 19:9). “ **Blessed** and holy is he who has part in the first resurrection!” (Rev. 20:6).

In each case “blessed” and “waiting” apply to the saints when Christ returns to take them home. Therefore, a high degree of probability exists that the 1335 days end at the Second Coming of Christ.

When the pioneers first interpreted the *2300 days of Daniel 8:14*, they appeared to end in 1843. God held his hand over an error in the chart.⁵⁴ Can you imagine the excitement they must have felt when the 2300 days and the 1335 days *both* appeared to end in 1843? But that year came and went without the Lord’s appearing. Eventually Samuel Snow discovered the reason for the mistake in the 2300 day chart; they moved the ending date of the prophecy over to 1844, found the correct date for the Day of Atonement that year and were back in business.

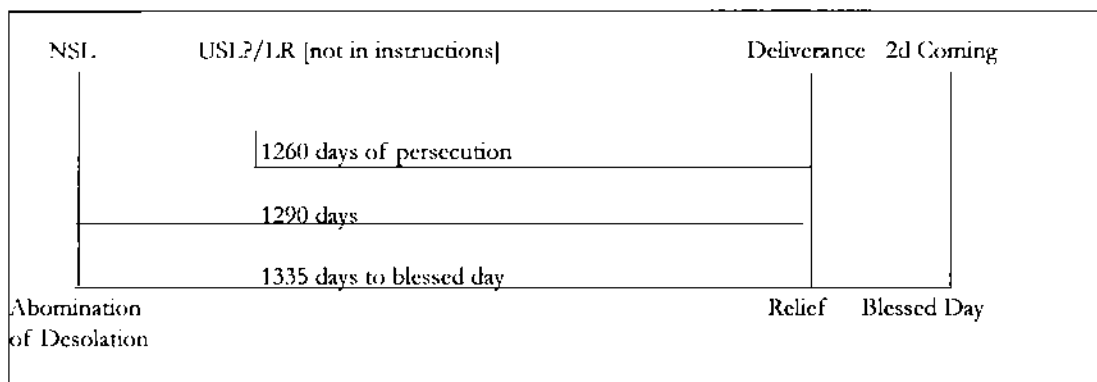
However, to this day Adventist scholars have never understood the reason for the pioneers’ 1335 days ending in 1843. Invariably, when interpreting this prophecy, they will “nudge” the ending

date over to 1844. They do this without one grain of justification for doing so in the context of the chapter. Further, ending the 1335 day timeline in 1844 does not solve anything, because the line is supposed to *end* on a *day*, the blessed day; it does not *begin* an indeterminate period on that day. It has been left for us to discover the reason Daniel 12's *two* timelines (1260 and 1290 days) fit so perfectly into the pioneers' chart, while the 1335 day timeline ends—no where!⁵⁵

Reminder. A *type* need not meet all specifications of a repeating prophecy to be valid; an *antitype* must meet all specifications of a repeating prophecy to be valid.

I suggest that the pioneers' chart was a *type* of the *antitype* to take place, *day for a day*, in our own time, where all three timelines will fit perfectly. The 1335 day timeline will end, as the Man in linen intended, at His Second Coming.

Chart of the Antitypical Fulfillment of the Daniel 12 Timelines



Then the 1260 days—time, times and a half—will end, *in antitype*, as the prophecy requires, after the Loud Cry, Time of Trouble, Close of Probation, at the moment of deliverance and special resurrection. The *type* of the Daniel 12 timelines had no choice but to end the 1335 days in 1843; failure of this *one point* of the prophecy identifies our pioneers' interpretation as a *type* of the day-for-a-day Seventh Era. The *antitype* ends the 1335 days at the intended event, the Second Coming of Christ.

1. Based on the above, what is the day and hour of Christ's coming? What is the date on which the Latter Rain will fall? (Trick questions.)
2. Why is there a 30-day gap between the NSI. and the beginning of the 1260 days? (Hint: See pp. 32-40; Appendix K, p. 131.)
3. What other factor makes it impossible to know the day and hour of Christ's return? (See Matthew 24.22.)

Go to Appendix H, "The Seventh Era Charts Together," p. 127, to see the Daniel 12 chart on the same page as the chart we constructed primarily from Spirit of Prophecy. Do they agree or disagree? What information is unique to each chart?

**Does God ever give time frames in connection
with important movements of the gospel?**

- How many years did He give Abraham & the Israelites to wander in Egypt?
- How many years did He give Israel to be held captive in Babylon?
- When they left Babylon (actually Persia), how much time was "determined" or cut off for the Jews?
- How many years did the Gentiles have beyond that until the Investigative Judgment began?

The Daniel 12 Timelines From Scripture

Dan 12.7, 11, 12, RSV

"[I]t would be for a time, two times, and half a time; and that when the shattering of the power of the holy people comes to an end all these things would be accomplished." "And from the time that the continual burnt offering is taken away, and the abomination that makes desolate is set up, there shall be a thousand two hundred and ninety days. Blessed is he who waits and comes to the thousand three hundred and thirty-five days."

Daniel 12.7, 11, 12, NASU

"[I]t would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will be completed." "From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days. How blessed is he who keeps waiting and attains to the 1,335 days!"

Dan 12.7, 11, 12, ASV

"[I]t shall be for a time, times, and a half; and when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished." "And from the time that the continual (burnt-offering) shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand and two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

Dan 12.7, 11, 12, NAS

"[I]t would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will be completed." "And from the time that the regular sacrifice is abolished, and the abomination of desolation is set up, there will be 1,290 days. How blessed is he who keeps waiting and attains to the 1,335 days!"

Daniel 12. 7, 11, 12, NKJV

"[I]t shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished." "And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days. 12 Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days."

Dan 12.7, 11, 12, KJV

"[I]t shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." "And from the time that the daily sacrifice shall be taken away [“to,” margin; “or in order to set up,” see footnote 52], and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

Dan 12.7, 11, 12, Living Bible

"[T]hey (see vs. 1, 2) will not end until three and a half years after the power of God's people has been crushed." "From the time the daily sacrifice is taken away and the Horrible Thing is set up to be worshiped, there will be 1,290 days. And blessed are those who wait and remain until the 1335th day!"

Daniel 12. 7, 11, 12, NIV

It will be for a time, times and half a time. When the power of the holy people has been finally broken, all these things will be completed." "From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days. Blessed is the one who waits for and reaches the end of the 1,335 days."

THE DAILY

I questioned whether to include a section on the daily in this material, since it is highly controversial within Adventism. However, since it is part of the text of information pertaining to the Seventh Era, I opted to include it. Here are the passages in Daniel that refer to the daily:

"He even exalted himself as high as the Prince of the host; and by him *the daily* sacrifices were taken away, and the place of His sanctuary was cast down. Because of transgression, an army was given over to the horn to oppose *the daily* sacrifices; and he cast truth down to the ground. He did all this and prospered" (Dan 8:11,12).

"And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away *the daily* sacrifices, and place there the abomination of desolation" (Dan 11:31).

"And from the time that *the daily* sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days" (Dan 12:11).

I do not wish to represent myself as an authority on the daily of the Book of Daniel. All I know for sure is that Ellen White was right regarding it. Whatever she says, I accept. She received her knowledge of Scripture from the Holy Spirit. Here is what she says about the daily:

"Then I saw in relation to the 'daily' (Dan. 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed" (1:W 74).

She gives two vital pieces of information here: 1) The word "sacrifice" is supplied incorrectly, and 2) Before 1844 the pioneers were "nearly all" united on the correct view of the daily.

Because Daniel 8 pertains to the Sanctuary, perhaps it can be understood why Bible translators added the word "sacrifice" following the word "daily" in the above references. There are a number of indicators that appear to connect the daily in that context to the Sanctuary. There certainly was a daily ministry of the priests in connection with Sanctuary services.

"It was the work of the priest in *the daily* ministration to present before God the blood of the sin offering" (GC 420).

But Ellen White says the word "sacrifice" is added and does not belong to the text. Therefore, we

must take it out.

The texts from Daniel cited above state the daily was “taken away.” Whatever the daily is, it was, in literal fact, taken away. Compare this statement with Daniel 7:25, “And shall intend to change [or “think to change,” KJV] times and law.” Neither God’s laws nor Christ’s high priestly ministry can truly be taken away. In the case of God’s law, the context makes clear that the little horn only thought he had changed it. However, in the case of the daily, whatever the daily turns out to be, it was *literally and truly* taken away. The little horn does not simply *think* he’s taken it away. The text makes clear it literally goes away or, rather, is literally taken away by absorption. Is it even possible that this could apply to Christ’s high priestly ministry in heaven’s Sanctuary?

Ellen White makes clear also that the Millerites and early Adventists were basically united in their understanding of the daily. Here is a partial list showing the names of some who believed each view:

Paganism/Pagan Rome

William Miller
J. N. Andrews
James White
S. N. Haskell
J. N. Loughborough
E. C. Gilbert, Hebrew scholar
Uriah Smith
H. M. S. Richards, Sr.

Christ’s High Priestly Ministry

O. R. L. Crosier
L. R. Conradi
A. F. Ballenger
A. T. Jones
E. J. Waggoner
A. G. Daniels
W. W. Prescott
Raymond Cottrell

William Miller and the pioneers of Adventism, careful and competent Bible scholars, based much of their belief that the daily was pagan Rome on 2 Thessalonians 2:6-8:

“And now you know *what is restraining*, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only He who now *restrains* will do so until He is *taken out of the way*.”

Paul lived during the height of pagan Rome’s power. He reminded the Thessalonians he had instructed them of these things when he was with them, likely basing his instruction on the Book of Daniel. Something would be taken away to make the man of sin’s appearance possible.

The “daily” is in each case where it appears in Daniel *an impediment to establishing the dominion of the abomination (or transgression) of desolation*. The context in each case suggests the daily had to be taken away to or in order to set up the abomination:

“And from the time of the taking away of the continual [daily] even in order to set up the abomination.” This would indicate that the ‘taking away’ was done with the direct intent of setting up the abomination.”⁵⁷

A. T. Jones and E. J. Waggoner accepted what was then the new view of the daily—that it was Christ’s high priestly ministry in the Sanctuary above. There is far more credible evidence in their

writings of this than that they accepted pantheism. If their alienation from their former brethren stemmed from differences in theology, it is more likely based on their view of the daily than their acceptance of pantheism. O. R. L. Crosier also eventually left the Advent movement.

Time marched on, and eventually the “new view” of the daily became the norm within Adventism and is today the more widely held view.

For more in-depth information on the daily, please refer to http://www.gospel-herald.com/wieland/cunning_fables/cfab_tension.htm#3t.

REVELATION 18

The Latter Rain and Loud Cry

We have always thought the 4th Angel was absent from the lineup of the Angels in Revelation 14. However, that does not seem to be the case; it appears to be listed. As previously mentioned, the 4th Angel may appear in Revelation 14.13, in a description that reminds us of the 5th Seal (Rev. 6.9-11), Biblically suggesting their close proximity at the time of fulfillment. Thus we have information from both Scripture and SOP suggesting a connection between the 5th Seal and 4th Angel. Be sure to look up these two descriptions and compare them.

But because of its importance in the final crisis, the 4th Angel commands its own chapter (Rev. 18) in order to elaborate on its details. Notice the similarity between Revelation 14.13’s “a voice from heaven” and that in Revelation 18.4, “another voice from heaven,” again suggesting a possible connection. Keep in mind, we built an important point of the Golden Key with our pre-existing knowledge of the 4th Angel, placing it, as E.G.W. instructed, after the 5th Seal. (See p. 32.) Because we correctly placed the 4th Angel in the Golden Key, much of the rest of the present chart fell into place. (See various versions of the same chart on pp. 54, 58, 70, 114, 127.) We have every reason to believe the chart is correct. It provides internal evidence of its own correctness.

But there is another level of meaning in the 4th Angel of Revelation 18 that, again, fits the present model.

Positioning the Revelation 18 Angel

First, the message of Revelation 18 reveals society will be much exercised with *economic* concerns at the time of the 4th Angel, suggesting the world’s economy will be near collapse or will have collapsed by that time. Wormwood determines to set up his false sabbath in place of the fourth commandment, making glowing promises to earth’s desperate citizens, saying he will rebuild the economy. All society must do is sign onto his mark of the beast.

The Angels, especially the 3rd and 4th, contradict him, telling society the truth, that no matter what they do the economy isn’t coming back, that the Second Coming of Christ is imminent, and that only God can provide for them until that occurs. Further, they say, Wormwood is an *imposter*. They hold fast to the 7th-day Sabbath, the seal of God. This is the content of their message. No surprises yet.

The surprise is in the *positioning* of the Angel of Revelation 18.1. (Please follow along with the Appendix A chart, p. 114.) Remember, there are *two* voices in Revelation 18, one in verse 2 and

another in verse 4. Compare the voice in Rev. 18.4 with Revelation 14.13. Are they the same? Does this support putting the second voice of Revelation 18 in the lineup of Revelation 14 angels positioned at verse 13?

The description of the Rev. 18.1 Angel "having great power" reminds us of the description of the angel of Revelation 10.1, which the pioneers said is the same as the 1st Angel of Rev. 14. What if we align the Rev. 18.1 angel with the Revelation 10.1 Angel? Would such positioning work in antitype?

Making a *horizontal* alignment of Revelation 18, besides the configuration already mentioned, places the cry "Babylon is fallen, is fallen" in line with the 2nd Angel of Revelation 14, whose cry is "Babylon is fallen, is fallen." Notice, the 2nd Angel of Revelation 14, speaks but not *with a loud voice*. However, assuming this suggested positioning is correct, the mighty angel of Revelation 18 makes up for the lack. But it gets even more interesting.

As mentioned, Revelation 18 presents not one but *two* voices. Horizontal placement puts the *second* voice of Revelation 18.4 directly under the 4th Angel, aligning with the two witnesses of Revelation 11, who *at that very moment in time* receive heavenly Latter Rain power.

How can this be? The very quotation that helped set up our chart clearly stated that the 4th Angel comes *after* the NSI and the opening of the 5th Seal. (See chart, p. 33.) Let us revisit the Spirit of Prophecy quotation that helped start our chart.

"When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the word of God and the testimony of Jesus Christ. *After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out of Babylon*" (Ms. 39, 1906).

The first voice of Rev. 18 says "Babylon is fallen, is fallen" aligning perfectly with the 2nd Angel of Rev. 14. But it is the *second* voice of Rev. 18.4 that calls God's people out of Babylon and *that* is what HGW seems to be referring to in Ms. 39, 1906 (above), "when those who are faithful and true are called out of Babylon." [Therefore, the *second* voice of Revelation 18 appears to be the 4th Angel. The *first* voice of Revelation 18 appears to be the 2nd Angel of Revelation 14.]

References.

Here are some quotations that support this placement:

"The whole earth is to be lighted with the glory of the Lord [Rev. 18.1]. . . . *It is those who are following the Lamb whithersoever He goeth that will receive the power from that angel that came down from heaven 'having great power.'* The first message is to be *repeated*, proclaiming the second advent of Christ to our world. The second angel's message is to be *repeated*, 'Babylon the great is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies' [Rev. 18.2, 3]" (Ms. 91, 7/17/1898). [Note: Who are following the Lamb whithersoever He goeth? They are the 144,000 described in Revelation 14.1-5, the prelude to the Angels. They receive the Latter Rain and give the three angels' message in its primary, antitypical fulfillment. It now appears that *they receive power from the angel of Rev. 18.1*, corresponding with the angel of Rev. 10.1, 1st Angel of Rev. 14, etc.]

"Angels were sent to aid the mighty angel from heaven [first voice of Rev. 18], and I heard voices which seemed to sound everywhere, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her

plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' *This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844*" (1:W 277). [Note: This quotation only makes sense if "the mighty angel from heaven" appears synchronized with the antitypical 1st Angel of Rev. 14. "Angels were sent" to this angel's aid, clearly depicting reinforcements from the 4th Angel coming to the aid of the 1st, 2nd, and 3rd Angels. The 4th Angel has new information (See Rev. 18:4-24.), but its main contribution is *power*.]

"I stated [at the 1888 General Conference Session] that . . . there was to be special light for God's people as they neared the closing scenes of this earth's history. Another angel was to come down from heaven with a message, and the whole earth was to be lighted with his glory. It would be impossible for us to state just how this additional light was to come. It might come in a very unexpected manner, in a way that would not agree with the ideas that many have conceived" (Letter 22, 1/18/1889).

"John saw the company represented by the five wise virgins, with their lamps trimmed and burning, and he exclaimed in rapture, 'Here [144,000; Rev. 14:1-5, 12] is the patience of the saints. Here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven saying unto me, write, Blessed are the dead [4th Angel?] which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them' [Revelation 14:13].

[**In the type**] "Many who heard the first and second angels' messages thought they would live to see Christ coming in the clouds of heaven. I had all who claimed to believe the truth acted their part as wise virgins, the message would ere this [1898] have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third angel's message, the last testing message to be given to the world.

[**In antitype**] "A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message. *The first, second, and third angels' messages will need to be repeated.* The call will be given to the church, 'Come out of her, [4th Angel, second voice] My people, that ye be not partakers of her sins.' 'Babylon, the great is fallen, is fallen [2nd Angel, first voice of Rev. 18], and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. . . . Come out of her, [4th Angel, second voice of Rev. 18] My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' [Revelation 18:2-5]" (Ms. 92a, 1898).

"When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Among the last acts of his ministry was the *second* cleansing of the temple. So in the last work for the warning of the world, *two distinct calls are made to the churches.* The second angel's message is 'Babylon is fallen, is fallen, that great city because she made all nations drink of the wine of her fornication.' And in the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities'" (EGW 1888 Materials, 1078).

These quotations suggest it is the *second* voice of Rev. 18:4 that, in Latter Rain power, calls God's people out of Babylon. It now appears that the *first* voice takes place at the time of the *antitypical* 1st Seal, 1st Angel, the angel of Revelation 10 and the 1st Trumpet. It is the *second* voice, the empowerment of the Latter Rain, that calls God's people to flee the halls of Babylon.

Another helpful quotation makes the connection between Revelation chapters 11 and 18:

"Let all who would understand the meaning of these things read the eleventh chapter of Revelation. Read every verse, and learn the things that are yet to take place in the cities. Read also the scenes portrayed in the eighteenth chapter of the same book" (21MR 91.4).

It now appears that Revelation 18 intersects with Revelation 11 at Revelation 11.3 and Revelation 18.4-24. Rev. 11.3 confirms placement of the Latter Rain at the beginning of the 1260 days of Daniel 12.7. Check the Appendices A and H charts, pp. 114 and 127.

REVELATION 19

The Great Multitude.

Revelation 19, overall, occurs on the line between time and eternity, but, oddly, it reverses the real-time order of events.

In verses 1 through 8 we again meet the "great multitude"—those first introduced in Revelation 7.9-17, the totality of the redeemed, the resurrected of the ages, beginning their new life in heaven. They awaken from death with everlasting praise in their hearts and on their lips for heaven's sacrifice to redeem them.

The Second Coming.

Verses 11-16 depict the Second Coming of Christ. The "armies of heaven"—heavenly angels, perhaps even the Father—follow Him, expressing again the amazing commitment of heaven to human redemption. (See also pp. 26-7.)

Supper of the Birds.

Verses 17-21 depict the Supper of the Birds or events transpiring between Deliverance and Second Coming, during the Battle of Armageddon.

"The Battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of Kings and Lord of Lords, leads forth the armies of heaven on white horses, clothed in fine linen, clean and white. John writes: [Revelation 19.11-21 quoted]" (Ms.121b, 10/1/1898). [Note: This connects the Battle of Armageddon of the 6th Plague with the Second Coming and the supper of the birds in Revelation 19.]

"We need to study the pouring out of the seventh vial [7th Plague]. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the Battle of Armageddon" (Ms. 175, 1899). [Note: This connects the 6th and 7th Plagues, the time of the supper of the birds.]

The rage of the lost results in wholesale deaths which benefit the birds. Notably, the beast and the kings of the earth prepare to war against the "King of Kings and Lord of Lords," but the beast (papacy) and false prophet (apostate Protestantism) end up in a lake of fire never to surface again. Imagine a world without the papacy and apostate Protestantism. They vanish from history at this point. The dragon survives, but only to join them in the fire on the other side of the millennium (Rev. 20.10).

MATTHEW 24

"The *whole* of the twenty fourth chapter of Matthew is a prophecy concerning the events to precede this event (2nd coming), and the destruction of Jerusalem is used to *typify* the last great destruction of the world by fire (Ms. 77, 1899). The prophecies that received a partial fulfillment in the overthrow of Jerusalem have a *more direct application* to the last days" (MB 120-1).

Your Assignment. Read Matthew 24 and answer the following questions:

1. What was Jesus' first warning in this chapter?
2. How many times does Jesus use the word "deceive?"
3. How many times does He warn of false prophets and false Christs?
4. After identifying many signs of the end and saying "these are the beginning of sorrows" or "the end is not yet," Jesus gives the "trigger" of the final crisis or Seventh Era. What is it?
5. Verse 14 is a promise. Can you find its likely fulfillment on one of our seventh-era charts?
6. Make a chronological chart of the events of Matthew 24. Compare it with our chart. (Appendix A, p. 114. See also EW 41.)
7. What is the abomination of desolation in our time?
8. What are we to do when it becomes law?
9. What does Jesus mean by "this generation?"

Others have competently discussed the remaining prophetic chapters, to which I have little new to add.

SUMMARY

This section will attempt to list the numerous points of agreement on the charts:

1. Placing the 1st Seal, 1st Angel, 1st Trumpet, the angel of Rev. 10, the angel of Rev. 18, and the promise of Matthew 24.14 together at the "starting gate" of the antitypical proclamation of the everlasting gospel (Seventh Era), focuses our understanding of the enormous power with which the gospel goes forward at that time.
2. The formatting herein places the powerful voice in Rev. 18.2, "Babylon is fallen, is fallen," at the time of the 2nd Angel's message. (See Appendix A, p. 114.)
3. The 3rd Angel now appears in a great argument with Wormwood, the 3rd Trumpet. Ellen White identifies the second beast of Revelation 13 as filling the same time slot as the 3rd Angel (and thus the 3rd Trumpet).
4. The 4th Angel now appears in Revelation 14.13, as well as in Revelation 18.
5. The empowerment of the 4th Angel (Latter Rain) now seems to fall at the same time God gives power to His two witnesses. It falls at the time of the *second* voice of Revelation 18, during a time of great natural and economic disasters coming upon the world. Earth's lights begin to dim.

6. A gradually worsening condition threatens, first, one-fourth of humans (the 4th Seal), then one-third of humans (the Trumpets), then all humans (the Plagues).
7. The 5th Angel and 5th Trumpet occur at the same time as the 1st Plague. The chart illuminates events taking place after Close of Probation, up to Deliverance through to Second Coming.
8. Perhaps most fascinating of all, the chart constructed mainly from Spirit of Prophecy (p. 114) matches the chart constructed with instructions of the Man in linen in Daniel 12. (See Appendix 11, p. 127.)
9. God's got the number of "a man," and it is "666," which could well be Deliverance (6th Angel, 6th Trumpet, 6th Plague), a point beyond which the enemy can no longer afflict God's people.
10. It turns out there are ten final plagues, not just the seven we previously believed, corresponding to the type—the 10 plagues of Egypt. There is even a 3/7 division in them, as there was in the 10 Egyptian plagues. Three afflicted both Hebrews and Egyptians. Seven afflicted only the Egyptians. In the Seventh Era, three are Trumpets and seven are Plagues.
11. The earthquakes, great hail, mountains and islands moving—all occur at Deliverance/Second Coming on the charts herein.
12. In the Seventh Era, Revelation 10 and 11, the Interlude to the Trumpets, parallel the Angels and Trumpets, from the first roar of the mighty Angel's voice to Second Coming.
13. We have rediscovered Jesus' counsel to flee at the abomination of desolation.
14. The sequence NSL, 5th Seal, 4th Angel is solidly supported.
15. Several possible cause-effect relationships appear—the sealing of the 144,000 is the cause; both Second Coming and the great multitude are the effect. The 6th Angel is the cause; the 7th Angel is the effect. The seven Angels are the cause; the seven Trumpets are the effect. The mighty Angel's voice in Rev. 10.1 is the cause; the seven thunders are the effect.

Finale

It is Scripture—the inspired word of God—on which we rely for heaven's plan of battle through the Seventh Era. Only the Holy Spirit can illuminate that word and prevent our following “cunningly devised fables” or false tracks that lead to ruin. Those who meet Jesus in peace without seeing death, the remnant of the church's seed, have a secret weapon that helps bring them through. It is not only the commandments of God and the faith of Jesus, but it is the testimony of Jesus as well—the Holy Spirit speaking through Spirit of Prophecy. The remnant live, not by bread alone but by *every word* that proceeds out of the mouth of God (Revelation 12.17; 19.10).

As an airline pilot navigates a tempest by keeping his eyes on his cockpit controls, through earth's last storm the remnant keep their eyes on the inspired word with particular attention to the Holy Spirit's directions through the writings of God's modern-day messenger:

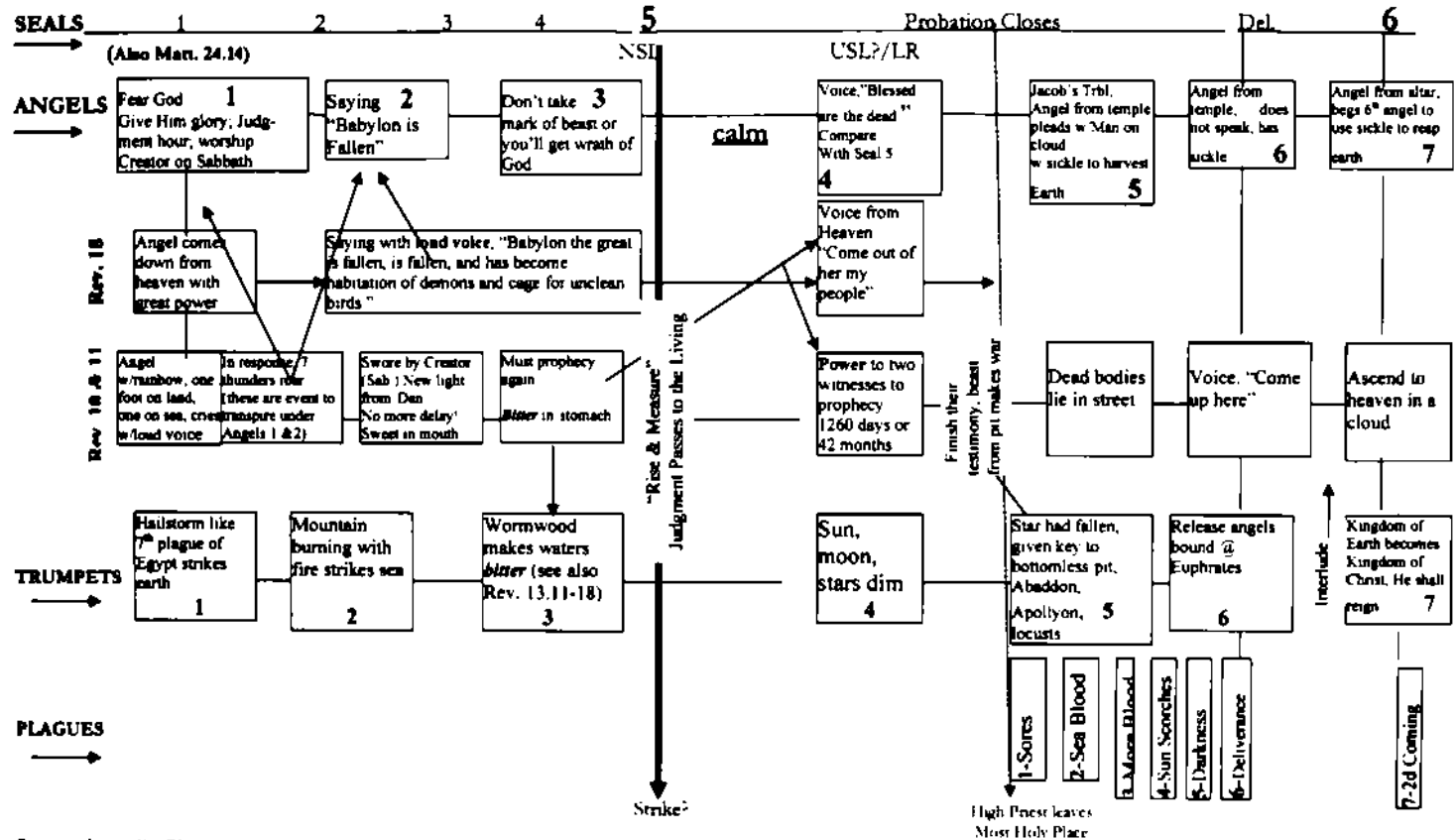
"All who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in the last days" [(Letter 50, 1/30/1906).

The cacophony of today's multiplied voices threatens to confuse us to our ruin. But with our "cock pit controls," the writings of a little lady who lived a century ago, we can navigate—joyfully, successfully—the troubled waters of the Seventh Era.

PART 4

Appendices & Etc.

APPENDIX A - THE SEVENTH ERA



Suggestions: 1) Photocopy this page to use as you read the workbook. 2) Use highlighters to color code the chart.

APPENDIX B

Chronology of the Fall of Jerusalem

From http://www.1911encyclopedia.org/Gaius_Cestius_Gallus

GAIUS CESTIUS GALLUS, governor of Syria during the reign of Nero. When the Jews in Jerusalem, stirred to revolt by the outrages of the Roman procurators, had seized the fortress of Masada and treacherously murdered the garrison of the palace of Herod, Gallus set out from Antioch to restore order. On the *17th of November A.D. 66* he arrived before Jerusalem. Having gained possession of the northern suburb, he attacked the temple mount; but, after five days' fighting, just when (according to Josephus) success was within his grasp, he unaccountably withdrew his forces. During his retreat he was closely pursued by the Jews and surrounded in a ravine, and only succeeded in making good his escape to Antioch by sacrificing the greater part of his army and a large amount of war material. Soon after his return Gallus died (before the spring of 67), and was succeeded in the governorship by Licinius Mucianus, the prosecution of the war being entrusted to Vespasian. See Tacitus, Hist. v. 10, 13; Suetonius, Vespasian, 4; Josephus, Bell. Jud. ii. 14-20; F. Scharer, Hist. of the Jewish People, div. i. vol. ii. p. 212 (Eng. tr., 1890).

From <http://www.bible.ca/D-destruction-jerusalem-70AD-siege-map.htm>

Destruction of Jerusalem fulfilled Matthew 24 in 70 AD

Siege Map

Beginning April, A.D.70, Forty Years to the Week from the Crucifixion of Christ. The temple was burnt August 10, A. D. 70, the exact same day and month on which it had been burnt by the king of Babylon. Josephus, Ant. b. xx. c. 11. s. 8.

Key To Events of Siege

1. Romans breach Third Wall May 25 [70 AD] and capture new city.
2. Romans enter Second Quarter. Jews withdraw behind first wall. May 30-June 2 [70 AD].
3. Titus' divided attack on first wall and the Antonia fail.
4. Romans build siege wall around city.

5. Romans renew assault on the Antonia. Fortress falls to Titus July 22 [70 A.D].
6. Romans burn gates and enter Temple courtyards. On August 10 [70 A.D]. Temple destroyed by fire.
7. Romans burn the lower city. September 2 [70 A.D].
8. Romans assault Herod's Palace and enter the upper city. Resistance ends on September 26 [70 A.D].

3-1/2 Year Chronology.

- | | |
|------------------|--|
| 17 Nov. 66 A. D. | Cestius Gallus arrives in Jerusalem; attacks temple mount, fights five days, retreats. |
| 68 A. D. | Titus returns with the Roman army. |
| 25 May 70 A. D. | Romans breach third wall and capture new city. |
-

Quiz:

1. On what date did Cestius Gallus arrive in Jerusalem? Five days later what happened?
2. The Roman army, under General Titus, returned in 68 A.D. to lay siege to the city. How much time did the Jewish Christians have to leave?
3. On what date did the Romans breach the third wall and capture new city?
4. Calculate the amount of time that passed from Cestius Gallus' arrival in 66 A.D. to the date the Romans breached the third wall.

Three and One-Half Year Types of the Seventh Era

- Destruction of Jerusalem, 66 A.D. to 70 A. D.
- Pagan Rome > Papacy to pope's captivity, 538 A. D. to 1798 A. D.,
3-1/2 prophetic years (day for a year)
- Christ's public ministry (Daniel 9:26, 27)
- Elijah's public ministry (Luke 4:25)

Note: Daniel 8:13 introduces a character called "Palmoni" or "the numberer of secrets or the wonderful numberer." (See KJV margin.) Since one of Jesus' names is "Wonderful" (Judges 13:18, margin; Isaiah 9:6), we have reason to think that the "Wonderful Numberer" is Jesus, who tends to attach a numeric value to important cosmic events. His first earthly appearance fulfilled a numeric prediction encased within the 2300-day prophecy of Daniel 8 and 9. Might His second earthly appearance have a numeric dimension attached to it as well?

APPENDIX C

The Son of Man on the Cloud (5th Angel, Rev. 14:14-16)

Going Into the Most Holy Place

1. Daniel 7:13. "I was watching in the night visions, and behold, one like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him."
 2. GC 424. "Christ had come, not to earth, as they [the Millerites] expected, but, as foreshadowed in the type, *to the most holy place of the temple of God in heaven*. He is represented by the prophet Daniel as coming to the Ancient of Days. 'I saw in the night visions, and, behold, One like the Son of man came with the clouds of heaven and came'—not to the earth, but—'to the Ancient of Days, and they brought Him near before Him.' Daniel 7:13."
 3. GC 426. "The coming of Christ as our High Priest to the most holy place, for the cleansing of the Sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to the temple, foretold by Malachi, *are descriptions of the same event*, and this is *also represented* by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins of Matthew 25."
 4. GC 426. "In the *summer and autumn of 1844*, the proclamation, 'Behold the Bridegroom cometh,' was given. . . . In the parable when the Bridegroom came, 'they that were ready went in with him to the marriage.' The coming of the bridegroom here brought to view takes place before the marriage."
- [Note: The Millerites first expected Christ's return in 1843. When that time passed and He did not appear, they were confused and uncertain, until teachings by Samuel Snow moved their date of expectation from the autumn of 1843 to October 22, 1844. This insight occurred the summer of 1844, and immediately the cry went forth, "Behold the Bridegroom cometh." This constituted the "Midnight Cry."⁹]
5. GC 426. "The marriage represents the reception by Christ of His kingdom."
 6. GC 427. "The followers of Christ are to 'wait for their Lord, when He will *return from the wedding*,' Luke 12:36. But they are to understand His work, and to *follow Him by faith* as He goes in before God. It is in this sense that they are said to go in to the marriage."
 7. Rev. 21:9. [The Holy City is] " . . . the bride, the Lamb's wife."

8. GC 426. "... the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church."

9. GC 427. "In the Revelation the people of God are said to be the guests at the marriage supper (Revelation 19:9). If *guests*, they cannot be represented also as the *bride*."

10. GC 480. [In 1844] "He [Christ] comes to the Ancient of Days in heaven to receive dominion, and glory, and a kingdom, which *will be given Him at the close of His work as a mediator*."

[Note: This shows that the period of time commonly known in Adventism as the Judgment of the Dead and the Judgment of the Living or antitypical Day of Atonement are the same period known in other parables as the "marriage" or "wedding" of the Bridegroom.]

Coming Out of the Most Holy Place

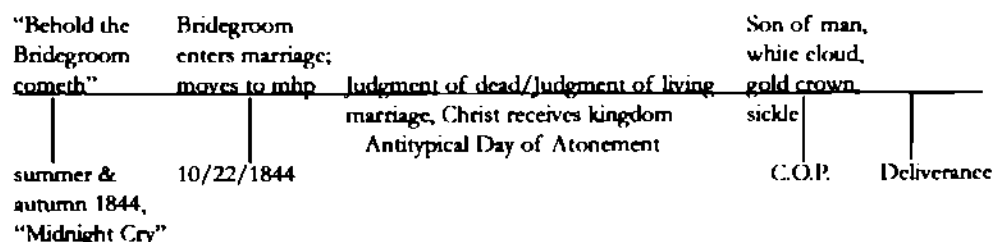
11. Rev.14.14. "Behold a white cloud, and on the cloud sat one like the Son of Man, having on His head a golden crown and in His hand a sharp sickle."

[Note: The work of judgment is finished. The "marriage" has taken place. The Son of man sits upon the cloud still, but this time with a golden crown on His head and a sickle in His hand—designating victory, a finished work, the harvest of the earth, the Close of Probation.]

12. *Spaulding-Magan Collection*, No. 2. "The plagues come upon the wicked, but they do not come till Jesus puts on that garment and takes His place on the great white throne. . . . The great white cloud I saw was not the holy place, but entirely separate from the holy and most holy place, entirely separate from the Sanctuary." (Sequence. Jesus seats Himself upon the white cloud as human probation closes, then the plagues come.)

13. COL 307. "By the marriage is represented the *union of humanity with divinity*."

14. COL 310 and 312. "The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. . . . All must pass the scrutiny of the great King, and only those are received who have put on *the robe of Christ's righteousness*."



APPENDIX D

Joshua V. Himes

From <http://www.aurora.edu/museum/jenks1.htm>

The year 1838 witnessed a quickening of interest in Miller's message, probably in part the result of the economic depression. On the 12th of November, 1839, about 20 ministers of the Christian Church called in a body on Miller to question him concerning his views. One of the leaders of this group was Elder Joshua V. Himes, dynamic pastor of the Chardon Street Chapel in Boston. Himes was deeply impressed with Miller's message and the scriptural evidence, which he used to support his conclusions. He invited Miller to Boston to lecture sometime in December. Thus were brought together the two men, who in a short time would lead the forces sounding the "midnight cry." Within a year, the name of William Miller and the burden of his message were widely known across the northern and western United States, the result, in no small way of the unwearied efforts of J. V. Himes. . . .

Skilled in methods of promotion, Himes took Miller out of the rural areas and small towns and placed him in the great cities—the communication centers of the nation. Operating chiefly out of Boston and New York, Himes established strategic outposts in such places as Philadelphia, Cincinnati, and Rochester. Newspapers were established in each of the above cities, most notably *The Signs of the Times* (later *The Advent Herald*) in Boston and *The Midnight Cry* (later *The Morning Watch*) in New York. Books, pamphlets, tracts and other publications flowed from the presses in the thousands. Preaching and lecture tours for Miller and others were organized. Conferences, tents and camp meetings were employed to promote the cause and the message. Book depots and reading rooms were opened from Boston to St. Louis. J. V. Himes was the chief promoter, organizer and publicist of the Adventist cause—the man whom William Miller said did more than any other 10 persons to arouse the world to his message of warning and hope.

APPENDIX E

Supplementary Material

The Four Winds

1. How do we know that the *four horses* and the *four winds* are the same?

Ellen White says:

"Angels are holding the *four winds*, represented as *an angry horse* seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path" (Letter 138, 1897).

Revelation 6.1-8

"Now I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures say, as with a *voice of thunder*, 'Come!' [should be 'go']. And I saw, and behold, a white horse, and its rider had a bow; and a crown was given to him, and he went out conquering and to conquer. When he opened the second seal, I heard the second living creature say, 'Come!' And out came another horse, bright red; its rider was *permitted* to take peace from the earth, so that men should slay one another, and he was given a great sword. When he opened the third seal, I heard the third living creature say, 'Come!' And I saw, and behold, a black horse, and its rider had a balance in his hand; and I heard what seemed to be a voice in the midst of the four living creatures saying, 'A quart of wheat for a denarius, and three quarts of barley for a denarius, but do not harm oil and wine!' When he opened the fourth seal, I heard the voice of the fourth living creature say, 'Come!' And I saw, and behold, a pale horse, and its rider's name was Death, and Hades followed him; and they were *given power* over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth."

Zechariah 6.1-5

"And again I lifted my eyes and saw, and behold, four chariots came out from between two mountains; and the mountains were mountains of bronze. The first chariot had red horses, the second black horses, the third white horses, and the fourth chariot dappled gray horses. Then I said to the angel who talked with me, '*What are these my lord?*' And the angel answered me, '*These are going forth to the four winds of heaven, after presenting themselves before the Lord of all the earth.*'"

Notes

- a. The horses are the same colors in both passages.

b. Other translations of Zechariah 6.5 are:

"The angel answered me, "These are the *four spirits of heaven*, going out from standing in the presence of the Lord of the whole world"" (NIV).

"And the angel answered and said to me, "These are *four spirits of heaven*, who go out from their station before the Lord of all the earth"" (NKJV).

"The angel replied to me, "These are the *four spirits of heaven*, going forth after standing before the Lord of all the earth" (*New American Standard Version*, Updated).

"And the angel answered and said unto me, These are the *four winds of heaven*, which go forth from standing before the Lord of all the earth" (*American Standard Version*).

"And the angel answered and said to me, "These are the *four spirits of heaven*, going forth after standing before the Lord of all the earth"" (*New American Standard*).

From Strong's Concordance:

"Spirits. Strong's OT.7307. *ruwach* (*roo'-akh*); from OT.7306; **wind**; by resemblance **breath**, i.e. a sensible (or even violent) exhalation; figuratively, life, anger, unsubstantiality; by extension, a region of the sky; by resemblance **spirit**, but only of a rational being (including its expression and functions). KJV - air, anger, blast, **breath**, cool, courage, mind, quarter, side, **spirit** ([-ual]), **tempest**, vain, ([-whirl-]) **wind** (-y)."

2. Who are the living creatures who tell the horses "go" (see below)? They each . . .

- a. Have six wings (Revelation 4.8; Isaiah 6.2).
- b. Sing "Holy, holy, holy" without ceasing (Revelation 4.8; Isaiah 6.3).
- c. Have faces of man, ox, lion, eagle (Revelation 4.7; Ezekiel 1.10).

Answer. Seraphim, a high order of angels, hold the four horses until releasing them with the command, "Go!" In Isaiah 6 the seraphim's wings cover their faces, preventing Isaiah from seeing and describing them.

From Strong's Concordance:

"Come. Strong's NT.2064. *erchomai* (*er'-khom-ahay*); middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred [middle voice] *eleuthomai* (el-yoo'-thom-ahay); or [active] *eltho* (el'-tho); which do not otherwise occur); **to come or go** (in a great variety of applications, literally and figuratively): KJV - accompany, appear, bring, come, enter, fall out, **go**, grow, light, next, pass, resort, be set."

"And see. Strong's NT 9999. Inserted words for which nothing appears in the Greek.

3. Who holds the four winds from blowing on the earth? (Revelation 7.1).

The Early and Latter Rain⁵⁹

Types give us information about the antitype.

The Early Rain

- Came in two phases:

Phase 1. Study, prayer, coming together, learning present truth in upper room.

Phase 2. Empowerment on Day of Pentecost

- Disciples hid in fear.
- Only those experiencing Phase 1 received Phase 2. (See also No. 8, p. 147.)
- Empowered miracles and rapid advance of the gospel.

The Latter Rain

- Comes in two phases:

Phase 1. Study of righteousness by faith and other new light.

Phase 2. Empowerment on the Day of the Latter Rain.

- Disciples **hide** in fear, praying earnestly for Latter Rain empowerment. (See Appendices I, p. 128, and K, p. 131.)
- Only those who experienced Phase 1 receive the empowerment, Phase 2.
- Empowers miracles and rapid finish of gospel.

We are now in Phase 1 of the **Latter Rain**. When the empowerment—Phase 2—falls, it will be upon those only who have prepared for it through study, prayer and coming into union with Christ's followers, standing together on a platform of present, final truth. [See Letter 8, 1896. (p. 147).]

APPENDIX F

The Counsel of Peace

"The counsel of peace shall be
between them both" (Zechariah 6.13).

Introduction: *The following Spirit of Prophecy quotations make a strong case that Christ was "begotten" at the time of the Counsel of Peace in heaven, immediately following the Fall:*

"To assure us of His immutable *counsel of peace*, God gave His only-begotten Son to become one of the human family" (*Reflecting Christ* 45).

"God was 'in Christ, reconciling the world unto himself' [2 Cor. 5.19]. And in the ministration in the sanctuary above, 'the *counsel of peace* shall be between them both'" (1888 GC 416).

"Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing—'the *counsel of peace*'—for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is a lamb 'foreordained before the foundation of the world'; yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' O, the mystery of redemption! The love of God for a world that did not love Him! Who can know the depths of that love which 'passeth knowledge'? Through endless ages, immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore.

"The plan by which alone man's salvation could be secured involved all heaven in its infinite sacrifice. The angels could not rejoice as Christ opened before them the plan of redemption; for man's salvation must cost their loved Commander unutterable woe. With what wonder and grief did they listen to His words as He told them how He must descend from heaven's purity and peace, its joy and glory and immortal life, and come in contact with the degradation of earth, to endure its sorrow, shame, and death. He would appear upon earth and humble Himself as a man, and by his own experience become acquainted with the sorrows and temptations which man would have to endure. All this would be necessary in order that He might succor those who should be tempted. He must be delivered into the hands of wicked men, and be subjected to every insult and torture that Satan could inspire them to inflict. He must die the cruellest of deaths, lifted up between the heavens and the earth as a guilty sinner. He must endure anguish of soul, the hiding of His Father's face, while the guilt of transgression—the weight of the sins of the whole world—should be upon Him.

"How gladly would the angels have given themselves to die in place of their Commander if the sacrifice could have been accepted in behalf of man! But only He who created man had power to redeem him; yet the angels were to have a part to act in the plan of redemption. Christ was to be made 'a little lower than the angels for the suffering of death.' As He should take human nature upon Him, they were to minister to Him in His sufferings. They were also to be ministering spirits sent forth to minister for those who should be heirs of salvation. They would guard the subjects of grace from the power of evil angels, and from the darkness thrown around them by Satan.

"By His death, Christ would ransom many, and would destroy him who had the power of death. He would recover the kingdom which man had lost, and the redeemed were to inherit it with Him, and dwell therein forever. Sin and sinners would be blotted out, never more to disturb the peace of heaven or earth.

"What wonder that joy, inexpressible joy, filled heaven! The glory and blessedness of a world renewed outmeasured even the anguish and sacrifice of the Prince of Life. *Through the celestial courts echoed the first strains of that song which was to ring out above the hills of Bethlehem—'Glory to God in the highest, and on earth peace, good-will toward men.'* With a deeper gladness now than in the rapture of the new creation, 'the morning stars sang together, and all the sons of God shouted for joy'" (ST 11/4/1908).

Just as Christ was "slain from the foundation of the world," the above strongly suggests that Christ was "begotten" at the "Counsel of Peace" at the foundation of the world, because it was there that the gospel plan, held in secret from eternity past, was sealed that He would come to earth and redeem the lost creation.

APPENDIX G

Regarding the Daniel 12 Timelines And Brother Hewit's Error

Introduction: *The White Estate was kind enough to respond to my e-mail request for information on "Brother Hewit's Error." Their reply follows:*

"Other than in places where Mrs. White quotes a longer passage in Daniel which includes mention of the 1335 days, I know of only one reference to the 1335 days in her writings, though it appears in several places in her published writings (and on the CD-ROM). Here it is:

Manuscript Releases Volume Sixteen, p. 208
Title: 'To the Church in Brother Hastings' House

"'One week ago, last Sabbath, we had a very interesting meeting. Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination within a shut door that a woman Jezebel, a prophetess had brought in and he believed that I was that woman, Jezebel. We told him of some of his errors in the past, that the 1335 days were ended and numerous errors of his. It had but little effect. His darkness was felt upon the meeting and it dragged.'

"This comes from Ellen G. White's Letter 28, 1850. She did not elaborate further here on the matter of the 1335 days.

"The question for us is; is the reference to the 1335 days part of the list of errors of Brother Hewit, or is it a correction to one of those errors? In other words, do we read the sentence as, 'We told him of some of his errors in the past, [including the one] that the 1335 days were ended ...' or do we read it as, 'We told him of some of his errors in the past, [and] that the 1335 days were ended...'? If we understand her statement the first way, she is saying that in 1850 the 1335 days were not yet ended. If we take her statement the second way, she is asserting that they were already ended. Which way is it?

"I believe that we should understand this statement in the second of the two ways—as an assertion from her that the 1335 days were already ended. I base this belief on two lines of evidence. First, a quick scan of the 'Words of the Pioneers' CD-ROM, which gives us convenient access to the writings of many other early Adventists (Seventh-day and otherwise), revealed that William Miller and Uriah Smith both taught that the 1335 days began at the same time as the 1290 days, that is, in AD 508. This would bring them to a close in the year 1843-1844. James White affirmed the same interpretation in the *Review and Herald* in the 1850s (and perhaps beyond, but the 'Words of the Pioneers' thus far only takes the *Review* to 1863). So both before and after this statement by Mrs. White in 1850, prominent leaders in the Advent movement, including her own husband, were saying that the 1335 years had ended. Shall we understand Mrs. White, then, to be calling this belief an error? If so, why didn't she rebuke it in James White and in Uriah Smith?

"Second, we have Mrs. White's own statements about prophetic time. Three of the most relevant appear together in the recent compilation, 'Last Day Events,' pp. 35-36. Here they are:

"No Time Prophecy Beyond 1844

"I plainly stated at the Jackson camp meeting to these fanatical parties that they were doing the work of the adversary of souls; they were in darkness. They claimed to have great light that probation would close in October, 1884. I there stated in public that the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844' 2SM 73 (1885).

"Our position has been one of waiting and watching, with no time-proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord's coming' 10MR 270 (1888).

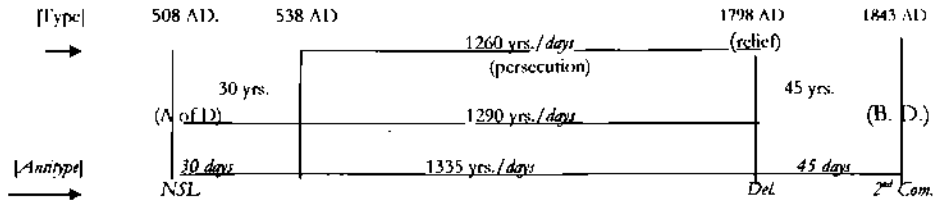
"... the people will not have another message upon definite time. After this period of time [Rev. 10.4-6], reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844' (7BC 971 (1900)).

"In light of these two lines of evidence, I believe we are on firm ground if we read Mrs. White's statement in 1850 as affirming, not denying, that the 1335 years had ended."

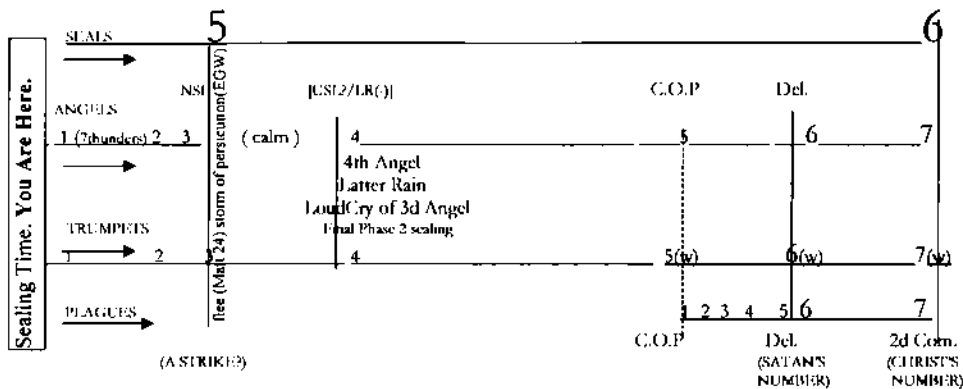
APPENDIX H—The Seventh Era Charts Together

The Daniel 12 Timelines

(Daniel 12:7, 11, 12)



Ellen White & Scripture



Rev. 11. Judgment of the Living takes place from national Sunday law to Close of Probation. God's remnant (144,000) are trampled down (persecuted) from USL to Deliverance. (Persecution actually begins at least 30 days earlier, and possibly during the antitypical proclamation of the 1st, 2nd, and 3rd Angel as well.)

Rev. 13. In antitype the beast from the sea is the Papacy's second supremacy. The beast from the earth appears at the 3rd Trumpet and in antitype appears to be Satan personating Christ. The 3rd Angel of Revelation 14 disputes his instructions to the people of earth.

Dan. 12. A strike may occur immediately upon passage of the national Sunday law, the abomination of desolation. While there may be penalties preceding this, perhaps local Sunday laws or other punishments, when the national Sunday law passes, God's people should be in hiding or they may be martyred. The national Sunday law closes probation for Seventh-day Adventists and other Sabbath keepers. Although God's people may continue to suffer martyrdom to close of probation, after that point there are no more martyrs. The seal does not necessarily prevent loss of temporal life; it prevents loss of eternal life. Those individuals not "marked" (sealed) suffer loss of both temporal and eternal life. House-to-house work apparently precedes the NSL and follows Latter Rain.

Matt. 24. This chapter appears generally to be given in order (EW 41). First, wars and rumors of wars. The true gospel goes forth as trigger for the Seventh Era. Next comes the abomination of desolation. Then God's people are to be hidden out of sight. It appears that those who plan to go house to house giving Bible studies at this time will be martyred. There are false christs and false messiahs—aptly alluding to Satan's personation of Christ. The culmination of Jesus' instruction in this chapter is the coming of the Son of Man.

Ezekiel 9. Ezekiel 9 is fulfilled during this period.

APPENDIX I

The Will Ross Statement A Statement Made by Ellen G. White at Loma Linda, California about the Year 1908

Brother Will Ross (now deceased) was a personal friend of mine, and an acquaintance of about forty-five years. In our church fellowship we very frequently spent our Sabbath afternoons discussing his experiences in the message, and his conversations with Mrs. E. G. White.

About 1908, while in Loma Linda and living near sister White, he would frequently accompany her in her walks, and would discuss the message and future events. On one of these walks together, and while waiting at the Loma Linda railroad depot in company with sister McInterfer, and elder D. E. Robinson, (her grand-daughter's husband) present, sister White related to the three of them about the storm of persecution that was coming upon the Seventh-day Adventist Church. Will Ross related it to me as follows:

Storm of Persecution Coming

"Sister White told us, as we three stood there on the railroad depot platform, that a terrible storm of persecution was coming, just like a windstorm, that blew down every standing object. There was not a Seventh-day Adventist to be seen. They, like the disciples forsook Christ and fled.

After the storm there was a calm. Then the Adventists arose like a great flock of sheep, but were without shepherds. They all united in earnest prayer for help and wisdom, and the Lord answered by helping them choose leaders among them, who had never sought positions before. They prayed earnestly for the aid of the Holy Spirit which was poured out upon them making them fully ready for service. They then went forth "fair as the moon, clear as the sun, and terrible as an army with banners" to give the message to all the world.

I was astonished, and asked if that applied to Loma Linda, as we were looking that way. Sister White replied to my question by stating that it applied to the entire denominational world. It so stunned me, that I did not ask any more questions."

Will Ross Boulder, Colorado

In the year 1943, Elder D. E. Robinson was visiting the churches of Colorado. I was serving as the elder on the platform that Sabbath that Elder Robinson visited and spoke in the Boulder S.D.A. church, and having with him the large Bible which sister White held in her hand, and leafed through during one of her visions.

At the close of the service, brother Ross talked with Elder Robinson and asked him if he remembered when he and Elder Robinson, and sister McInterfer were standing on the depot platform visiting with sister White, and she related to them about the terrible windstorm of persecution that was coming upon the S.D.A. church. Elder Robinson replied, "Yes, brother Ross, I remember it."

So I documented this reply January 15, 1946. Not wishing to forget this important narration that was related to me by brother Ross, I frequently discussed it with him in later years, and his statements never varied.

(signed) Elmer M. Johnson
Elmer M. Johnson

APPENDIX J⁽⁶⁾

Testimony of the Pioneers

What did William Miller write and believe about the 1335 day prophecy of Daniel 12?

WM 2miller LECTURE 19 pages 0296-29

“Another evidence is Daniel's resurrection at the end of the 1335 days. This evidence is very plain and evident, for Daniel says, 12.11-13, ‘And from the time that the daily sacrifices shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.’ This cannot be the Jewish sacrifice; for if so, then it must have been fulfilled about five hundred years past; and as no event took place then which would warrant us in so understanding it, I can see no rational objection to understand this daily sacrifice to mean Pagan rites and sacrifices, which was the original beast of which the abomination of desolation was only an image, and, as I have shown in a former lecture, was to continue six hundred and sixty-six years [?]; and as Paul tells us, that when he was taken out of the way, the man of sin would be revealed, agreeing in language with Daniel. I think the proof is strong that from the taking away of Pagan worship, A. D. 508, to the end of the Papal civil power, would be 1290 years, which would end in the year 1798, and thus agree with all of John's numbers in Revelation. And then Daniel says, or the angel to Daniel, ‘Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.’ Thus add 1335 to 508, will bring us down to the year A. D. 1843. ‘But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days.’ And ‘Blessed and holy is he that hath part in the first *resurrection*.’ Then Daniel will stand in his lot, and Job will stand on the earth in the latter day.”

[Note: This was most likely written before 1843, a year in which it was first believed that Christ would return. Thus Miller, inferring from the text, made the reasonable conclusion that the 1335 days would end in resurrection.]

From Joseph Bates's pamphlet on the Sanctuary published 1846:

JB BP SANCTUARY. page 0033 paragraph 1

“The angel did not answer the question concerning the host in the 13th verse, but Gabriel at his second visit showed Daniel that seventy weeks were determined upon his people, leaving 1810 years more to be explained at his third and last visit to him. See x.14; ‘Now I am come (for

what?) to make thee understand what shall befall thy people in the latter days.' Please read on to the end of the twelfth chapter and see how faithfully he has described the host (the holy people) and one clothed in linen, (the Lord Jesus; see x.21) from above the waters of the river with his hands upraised to heaven, swearing by him that liveth forever that all these wonders, (including the *resurrection* in 2d verse) shall be finished when he, (meaning the antichristian powers which are led on and urged forward by the 'prince of the power of the air,') shall have accomplished to scatter the power of the holy people, by the process of purifying, being made white, and tried, and if they pass through and withstand all this fiery ordeal and come to the 1335 days, they shall be *blessed*, and then be *delivered* out of such a time of trouble as never was since there was a nation.

Thus, I think, the angel has described the treading down the host, and it appears to me that *all this severe discipline is to prepare them to enter the holy city*, for an angel crying with a mighty voice has shown them that they have been in company with devils, foul spirits, and every unclean and hateful bird; and another voice says, come out of her my people, for all nations have drank of the wine of the wrath of her fornication. Rev. 18.2,4. And the poison has operated to such an alarming extent that it has baffled the skill of all the Doctors of Divinity in the universe, and in spite of all their preaching, fasting and praying, with the assistance of the principals of the flock, the famine prophesied of by Amos the Prophet, has come upon them. How awfully he describes it. 'Wandering from sea to sea, and from the north to the east, running to and fro to seek the word of the Lord and shall not find it.' God never called his people out from any other place than the churches; if the whole truth, the meat in due season had been given and received there, and Babylon's poisonous cup rejected, then there would have been no severity in the discipline of its members."

[Note: Joseph Bates presents the 1335 days as reaching until the future blessed time of deliverance from the future time of trouble "such as never was." Therefore, it cannot be successfully argued that the Adventist pioneers did not see the Daniel 12 timelines as reaching to the winding up of earth's sin history at the second coming of Christ.]

WHAT DID URIAH SMITH BELIEVE ABOUT THE DANIEL 12 TIMELINES?

How long to the End?—"The question, 'How long shall it be to the end of these wonders?' undoubtedly has reference to all that has previously been mentioned, including the standing up of Michael [Close of Probation], the deliverance of God's people, and the special resurrection of verse 2. . . . After his supremacy is taken away, his disposition toward the truth and its advocates still remains, his power is still felt to a certain extent, and he continues his work of oppression as far as he is able, until when?—Until the last of the events brought to view in verse 1, the deliverance of God's people" (Smith' *Daniel and the Revelation* 321).

[Note: Smith wrote this many years after 1843, the final year to which the typical Daniel 12 timelines reached. The year of deliverance, by that reckoning, was 1798 A. D. Yet he saw that the prophecy reached beyond those dates, beyond the very time he penned these words, to the moment of final deliverance of God's people.]

APPENDIX K

The Upper Room

The experience of Christ's disciples from the ascension to the *Early* Rain (Pentecost) and the experience of the remnant from passage of the national Sunday law to the *Latter* Rain reveal many similarities. By comparing inspired descriptions of these two events, we discern a type-antitype connection between them:

1. The experience of Jesus' disciples in the upper room is described in John 20, Acts 1 and 2, TM 63-9, AA 35-56 and in various other places in Spirit of Prophecy.
2. The experience of the remnant is described in 1T 179-82, EW 269-71 and in various other places.
3. **Both Experiences Follow a Great Trauma.**

In the Upper Room.

"Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews. . ." (John 20:19). [Note: The authorities had just succeeded in murdering Jesus, and the disciples feared for their own lives.]

The Remnant After NSL Passage.

[Following passage of the NSL] "The people of God will *then* be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble" (5T 451).

4. **The Time Was Spent In Earnest Prayer.**

In the Upper Room.

"And when they had entered, they went up into the upper room where they were staying. Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James. These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers" (Acts 1:12-14).

"These days of preparation were days of deep heart searching. The disciples felt their spiritual need and

cried to the Lord for the holy unction that was to fit them for the work of soul saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls. They realized that the gospel was to be carried to the world, and they claimed the power that Christ had promised" (AA 37).

The Remnant After NSL Passage.

"I was shown the people of God, and saw them mightily shaken. Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle" (1T 179-80).

5. Mockers.

In the Upper Room.

"In that assembly there were mockers, who did not recognize the work of the Holy Spirit, and they said, 'These men are full of new wine'" (1M 66).

The Remnant After NSL Passage.

"Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and I saw them hastening to the assistance of those who were struggling with all their energies to resist the evil angels, and trying to help themselves by calling upon God with perseverance" (1T 179-80).

6. Both End in Heavenly Rain.

In the Upper Room.

"The Spirit came upon the waiting, praying disciples with a fullness that reached every heart. The Infinite One revealed Himself in power to His church. It was as if for ages this influence had been held in restraint, and now Heaven rejoiced in being able to pour out upon the church the riches of the Spirit's grace. And under the influence of the Spirit, words of penitence and confession mingled with songs of praise for sins forgiven. Words of thanksgiving and of prophecy were heard. All heaven bent low to behold and to adore the wisdom of matchless, incomprehensible love. Lost in wonder, the apostles exclaimed, 'Herein is love.' They grasped the imparted gift. And what followed? The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day" (AA 38).

The Remnant After NSL Passage.

"My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying with agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firmly, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. . . . I heard those clothed with the armor speak forth the truth in great power. It had effect. . . . I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel'" (1T 181).

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the 'True Witness to the Laodiceans' (11' 181). [Note: Information connected with the 3rd Angel and the 3rd Trumpet add to our understanding of events that cause God's people to pour forth the straight testimony at this time. See also p. 122.]

APPENDIX L

The Man of Sin (2 Thessalonians 2:1-12)

Introduction:

- I support historic Adventism's prophetic interpretations but suggest they are, for the most part, *types*. These valid past understandings I see as the narrow path cast up high above the world, which the last generation travels to become educated on matters pertaining to the last crisis.
- I advocate a second level of prophetic interpretation—the final, primary, *antitypical* fulfillment of prophecy lying immediately in our future, the day-for-a-day Seventh Era. This would be where God brings the remnant out onto the world stage, where the final events unfold rapidly.

The Man of Sin.

One sample of this pattern exists in the identification of the man of sin of 2 Thessalonians 2. The inspired word identifies this individual as the pope or more accurately, the papacy. However, *Spirit of Prophecy* also identifies the man of sin as Satan in what can reasonably be interpreted as his Seventh Era personation of Christ. Here are some of those statements:

"Paul, in his *second letter to the Thessalonians*, points to the special working of Satan in spiritualism as an event to take place *immediately* before the second advent of Christ" (PP 686). [Note: Does she mean 2 Thessalonians, chapter 2? If not, what else could she mean in 2 Thessalonians?]

"Thus Satan usurps the prerogatives of Jehovah. The man of sin sits in the seat of God, proclaiming himself to be God, and acting above God" (Letter 28, 2/17/1900). [Note: Parallelism plus the 2 Thessalonians 2 verbiage in this quotation connects "Satan" with the "man of sin."]

"In Paul's *second epistle to the Thessalonians*, he exhorts us to be on our guard, and not depart from the faith. He speaks of Christ's coming as an event to immediately follow the work of Satan in spiritualism in these words: 'Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness'" (RH 4/15/1875; ST 4/12/1883). [Note: The word "immediately" pinpoints the time of the activity described. It "immediately" precedes Second Coming.]

Is the man of sin the papacy or Satan personating Jesus? Could he be both? The only way both can be true is if the “type-antitype” model is correct. This is by no means the only illustration in the sacred word that follows this pattern.

Here is another level:

I have been told that the apostle Paul, in 2 Thessalonians 2, was quoting from Daniel 11:36. Who says this? William Miller, I am told.

I have been unable to confirm this. If someone has this quotation from William Miller or anyone else, please send me the reference.

However, there is internal evidence in Daniel 11:36 that “the king” of that text is the model for “the man of sin” in 2 Thessalonians 2:1-12. In both places the principal “exalts” himself, and other descriptive materials match. Paul was apparently also drawing from Ezekiel 28: “Because your heart is lifted up, And you say, ‘I am a god, I sit in the seat of gods . . .’ Yet you are a man, and not a god” (verse 2). Both Daniel 11:36 and Ezekiel 28:2 appear to be sources for Paul’s description of the man of sin in 2 Thessalonians 2. Adventism has long recognized Ezekiel 28 as referring to Satan. In anti-type could Daniel 11:36 refer to Satan also?

In Adventist historic interpretation, Daniel 11 transitions to the papacy about verse 31. In this scenario “the king” of Daniel 11:36 (one model for 2 Thessalonians 2?) is encompassed within the description of the papacy and is interpreted as the papacy.

If, however, the 2 Thessalonians 2 “man of sin” is, *antitypically*, Satan personating Christ, then “the king” of Daniel 11:36 would have to be, *antitypically*, Satan personating Christ.

Here’s the evidence:

“The prophecy in the eleventh [chapter] of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy *will be repeated*. In the *thirtieth verse* a power is spoken of that ‘shall be grieved, and return, and have indignation against the holy covenant. So shall he do; he shall even return, and have intelligence with them that forsake the holy covenant’ [verses 31-36 quoted]” (13MR 394; Letter 103, 2/24/1904).

To those who believe, as I do, in the prophetic ministry of Ellen G. White, these words should have weight. She designates verses 30 through 36 of Daniel 11 as a *dual prophecy*, for if history repeats, the prophecies relating to that history would repeat as well. Inclusion of verse 36 shows that *in antitype* there is a high degree of probability that “the king” is Satan in his personation of Christ. She says that 2 Thessalonians 2 *immediately* precedes Second Coming, where she places the apex of Satanic spiritualism. Chronology per EGW: *apex of satanic spiritualism->Second Coming*.

APPENDIX M

Literal vs. Symbolic Interpretation

I have been told not to mix literal with symbolic in interpreting prophecy. But I have questions. If we apply that rule, what are its boundaries? Because symbolism appears in the Book of Revelation, do we conclude that *everything* in Revelation is symbolic? Does this rule not allow any literal applications in the entire book?

Or, if we concede that some literal and some valid symbolic applications exist in Revelation, do we divide them off by chapters, designating some chapters literal and some symbolic? Or do we divide them by series? Perhaps the Trumpets are symbolic and the Plagues, literal? How do we know when the literal stops and the symbolic begins? Might our conclusions be subjective? We have no recognized authority to whom we may appeal for incontrovertibly true interpretations of much of Revelation, including the Trumpets, further complicating the problem.

Early Christians favored the literal unless the image was not capable of being literal, in which case they applied a symbolic interpretation. A beast with seven heads and ten horns, for example, could not be literal. Then in the third century, that method of Biblical interpretation changed. Origen and Clement of Alexandria, church leaders of the day, began teaching interpretations that made virtually all of Scripture, and especially prophecy, symbolic. That practice has come down to our day and has dominated Biblical interpretation up to recent years.

"The school in Alexandria . . . preferred the allegorical approach when interpreting the word of God. This method . . . enabled the student to read into the Scriptures meanings that may never have been intended by the author" (Brian S. Neumann, "The Trinity Debate: Defending the Indefensible").⁶¹

"The allegorical approach arose out of a need to reconcile Biblical teaching to Greek Gnosticism as the Church was coming under criticism and persecution from Greek philosophers. The church fathers Clement and Origen advocated this approach two hundred years after Christ taught using the literal method—and the church has not been able to completely shake its negative influence ever since, especially in the field of eschatology (the study of end times).

"And if that's how you've come over time to perceive Bible prophecy, it's hard for you to see it any other way without help and courage to be different. . . .

"I never read the Book of Revelation as a book primarily of symbols. Yes, the symbols were still there, but they were *secondary*. The primary face value meaning was *never again* to be tossed aside for any arbitrarily assigned meaning based only on the symbolism."⁶²

Modern Bible scholars, for the most part, are tending to favor a return to the apostolic practice of applying a literal interpretation rather than symbolic.

"The first key (#1) [of prophetic interpretation] is the rule of literal or plain sense interpretation. That may sound like a no-brainer, but historically almost no prophecy researcher has stayed true to this rule. Instead of taking Bible prophecy to mean what it plainly says, they take an allegorical approach to interpreting the plain words of the Bible, something Jesus never did. (Note, that when I say 'literal interpretation,' that does not mean that when the text indicates it's a parable, allegory or a figure of speech, that you ignore those indicators in slavishly literal fashion. It just means that you do not take license to treat anything non-literally without those indicators present, just because you cannot make its plain sense work yet. So I use 'literal interpretation' to mean a 'primarily literal' plain sense and natural reading in contrast to the common 'primarily symbolic' reading approach.)" [The note is in the quotation.]⁶³

Applying this rule to the Trumpets and utilizing inspired commentary, clarifies the methodology for interpreting these elements.

"[William Miller] saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were expressed were defined in other scriptures, and when thus explained, were to be literally understood" (GC 320).

1st Trumpet—We know this could occur literally, because it did in Egypt. The 1st Trumpet, matches the 7th Plague of Egypt. EGW says, "The plagues upon Egypt when God was about to deliver Israel, were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people" (1LB 340). She also says, "Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of earth" (Letter 109, 1890), thus connecting the Trumpets with the Plagues. Rev. 9:20 calls elements of the 6th Trumpet "plagues." Added together this evidence suggests the Trumpets are plagues, though the first four Trumpets are mixed with mercy, as they unfold during probationary time. Ellen White's comment plus the similarity in the application (7th plague of Egypt with 1st Trumpet) establishes a precedent for seeing the Trumpets as primarily literal.

2nd Trumpet—This entire scenario could occur literally. An asteroid or meteor could strike the earth. It could kill life in the oceans. A resulting tidal wave could destroy ships. Even a massive volcano could fit the description and do the described damage. EGW described seeing large balls of fire falling on houses, and she was afraid. She may have seen the 2nd Trumpet; however, the mention of the destruction of ships at sea favors a literal interpretation of the entire 2nd Trumpet, an event taking place on the waters, not in populated areas. A third (or portion) of the sea becoming blood or appearing as blood could be literal. Even today a condition called "red tide" indicates a dead spot in the ocean where sea animals cannot live.⁶⁴

3rd Trumpet—A star has never fallen to earth literally, and the earth live to tell about it. The name "Wormwood" is symbolic, indicating bitterness; that is, the waters (symbolic as well), meaning the

people, became bitter. Bitterness equals frustrated, angry, full of rage, helpless, hopeless, all negative emotions. "Stars" are angels (Rev. 12: 4, 9), and we even use that term today to indicate someone in the spotlight. But this star has fallen from the sky. I believe "Wormwood" to be Satan, arriving on earth to personate Christ. (There is much evidence for this. See p. 88.) When he blames the 144,000 for the wreckage taking place on earth, it stirs up within the people a bitter spirit against God's servants, seeing them as responsible for all the chaos. If we simply look at the representation, even though it may be symbolic, the symbols are so commonplace that they are *almost* literal. The rule not to mix literal and symbolic could apply here; if Wormwood is symbolic, other elements of the 3rd Trumpet could be symbolic as well. (See also Appendix N, p. 140.)

4th Trumpet—Can the sun, moon, and stars dim? They did at the flood of Noah. They did when Mount St. Helens exploded, shooting ash out so powerfully it darkened earth. In view of the disasters prophesied to happen on earth during the Seventh Era, this could again happen literally.

5th Trumpet/1st Woe—Because of the bizarre, outlandish imagery of this Trumpet, our instinct is to apply symbolism to everything. I doubt anyone at the present time can fully explain these images. They may well be symbolic. However, they may be literal. First, Satan has free hand at this time to do whatever he wants to those without God's seal. His shape-shifting abilities, along with those of his demons, make any appearance possible. The supernatural was in play at Jerusalem's destruction in 70 A.D., which was a type of the period after human probation closes. Also, we cannot imagine what goes on in the secret places of the earth today. We do know that cloning and gene splicing are favorite pastimes of some in the scientific community. Who knows what surprises await earth's hapless citizens.

6th Trumpet/2nd Woe—Both literal and symbolic elements exist within the text. The Euphrates symbolizes the human support undergirding neo-Babylon. The surface imagery denotes war. To be understood, this Trumpet must be examined in connection with the 6th Plague, the Battle of Armageddon. It is "about" the final war, when "the Euphrates" realizes what she has lost and turns on those she blames for that loss.

The time element—an hour, day, month, year—Josiah Litch interpreted in type, day for a year, and predicted the exact day of the fall of the Ottoman Empire. In antitype it either refers to a day-for-day calculation that so far eludes me, or it simply means that the exact time of the war, now appearing to be the Battle of Armageddon, was known from ages past.

7th Trumpet/3rd Woe—The 7th Trumpet is primarily literal.

In each case, where literal gives way to symbolic, it is usually either obvious or, as in the case of the 5th Trumpet, requiring speculation, which is best to leave alone, wait, and see what happens. Generally, the clearly symbolic uses familiar symbols that are *almost* literal. They are often used in the same

sense that American English might say, "You are my shining star." No American would mistake the "You," a human being, to be a literal star. Such expressions as, "kicking this project into overdrive" or "making ends meet" say in an economy of words what speakers of American English easily understand. Heaven has its own symbols which God's servants understand. What might otherwise take several pages to explain in literal language is quickly understood when employing the symbolic.

These analogies and comparisons liven our language, making communication more interesting and satisfying. Symbolism also provides a code by which heaven's secrets can pass into the hands of God's servants understood and uncompromised. Biblical symbolism usually says something about the literal in the symbol itself.

APPENDIX N

Comparison of Revelation 8.10; 9.1; and 20.1

Revelation 8.10 depicts a star, blazing like a torch, which falls from heaven when the 3rd Angel blows its trumpet. Fallen stars are angels who fell from heaven at the beginning of the great controversy. [The dragon's] "tail drew a third of the *stars* of heaven and threw them to the earth." "So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his *angels* were cast out with him" (Revelation 12.4, 9). These texts make a clear connection between Satan and his angels, calling them fallen stars.

Jesus said, "I saw Satan fall like lightning from heaven" (Luke 10.18).

"How you are *fallen from heaven*, O *Lucifer*, son of the morning! How you are cut down to the ground, you who weakened the nations!" (Isaiah 14.12).

Wormwood turns a third of humanity "bitter" and causes the death of an unspecified number of humans. The 3rd Trumpet is highly symbolic, as we have no precedent for a star to have ever struck earth. Thus the human deaths described in the 3rd Trumpet may be symbolic as well, as are the deaths of the two witnesses in Revelation 11.7, whose deaths mean complete absence of power rather than literal death, thus they are not buried. It may have the same meaning in Revelation 8.10.

"It is not necessary to suppose that this is intended to be literally true; for as, by the use of a symbol, it is not to be supposed that literally a part of the waters would be turned into wormwood by the baleful influence of a falling meteor, so it is not necessary to suppose that there is intended to be represented a literal destruction of human life by the use of waters. Great destruction and devastation are undoubtedly intended to be denoted by this—destruction that would be well represented in a land by the natural effects if a considerable part of the waters were, by their bitterness, made unfit to drink" (Albert Barnes, *Notes on Revelation* 8.10).

Protestant and early Adventist commentators interpreted this Trumpet as Attila the Hun, strengthening their symbolic interpretation by observing that it is not possible to limit contamination to one-third of the rivers and springs.

[Wormwood] "So called from the bitter or distressing effects produced by its influence" (*Adam Clarke's Commentary on Revelation* 8.11).

"A star is a natural emblem of a prince, of a ruler, of one distinguished by rank or by talent. . . . A star falling from heaven would be a natural symbol of one who had left a higher station, or of one whose character and course would be like a meteor shooting through the sky"(Barnes Notes on Rev. 8.10).

In Revelation 9.1 and 2 the star that *had fallen* to earth (see most modern translations) is personified by the word "he" in verse 2. The star was *given* the key to the Abyss. This star does not come out of the Abyss; rather, he opens the pit from the outside, indicating he is already on site. The fact that he "is given" the key indicates a permission received from somewhere. He is not the original owner of the key/permission. He cannot open the pit without approval from somewhere.

Revelation 20.1 depicts an angel (not a fallen star) coming down out of heaven, having the key to the Abyss. This angel puts the dragon into the pit and chains him a thousand years. The angel owns the key, apparently, as there is no suggestion he receives permission for his actions.

APPENDIX O

The Slaughter of Ezekiel 9

Regarding the slaughter described in Ezekiel 9, I have more questions than answers. Spirit of Prophecy indicates it is an important subject for us to study and understand, presumably in regard to the Seventh Era or final crisis:

"Study the 9th chapter of Ezekiel. These words will be literally fulfilled" (Letter 106, 9/26/1909).

"[T]he time will soon come when the prophecy of Ezekiel 9 will be fulfilled; that prophecy should be carefully studied for it will be fulfilled to the very letter" (11-31a 94; letter to A. R. Henry dated 10/27/1894, quoted in *ECW 1888 Materials* 1303).

Here is how Ezekiel 9 describes the slaughter:

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

"And He called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others He said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house" (Ezekiel 9:1, 3-6).

Both Spirit of Prophecy and the context of Ezekiel 9 say the slaughter cannot occur until probation closes:

"I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, 'It is done.' And all the angelic host laid off their crowns as Jesus made the solemn declaration, 'He that is unjust, let him be unjust still. And he which is filthy, let him be filthy still. And he that is righteous, let him be righteous still. And he that is holy, let him be holy still'" (1:W 279).

[Note: The sealing or marking work is done. Immediately general probation closes, and the wrath of God goes forward.]

She places the carrying out of the slaughter at Deliverance:

"The mark of deliverance has been set upon those 'that sigh and that cry for all the abominations that be done.' Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom the command is given: 'Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary.' Says the prophet: 'They began at the ancient men that were before the house.' Ezekiel 9.1-6. The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchmen are the first to fall. There are none to pity or to spare. Men, women, maidens, and little children perish together" (GC 656, pertaining to Deliverance).

"Read the ninth chapter of Ezekiel. But the *general slaughter of all* those who do not thus see the wide contrast between sin and righteousness . . . is described in the order to the five men with slaughter weapons: 'Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary'" (3T 267). [Note: The "general slaughter of all" occurs between Deliverance and Second Coming at the Battle of Armageddon.]

It is further worth noting that "afflicting" the soul appears to be a parallel statement with "humbling" the soul, as set out in the following two quotations:

"Ezekiel 9.3-6. Notice particularly [that] the sighing and crying ones are alone marked. Those who have engaged in *afflicting their souls* before God are especially remembered of Him, and the angel is bidden to place a mark upon them. 1 Peter 5.5-9" (18 MR 370).

"Study the ninth chapter of Ezekiel. These words will be literally fulfilled; yet the time is passing, and the people are asleep. They refuse to *humble their souls* and to be converted" (Letter 106, 1909).

The slaughter clearly targets unfaithful SIDs and begins with unfaithful leaders:

"Says the prophet: 'They began at the ancient men which were before the house.' Ezekiel 9.1-6. The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchmen are the first to fall" (GC 656).

Questions:

1. This scenario appears straightforward, *yet we are urged to study it*. I sense the same attitude in Ellen White's urging us to study the slaughter of Ezekiel 9 as in her urging us to study Daniel 12, which she says contains a warning for us:

"Let us all read and study the 12th chapter of Daniel. It is a warning that we shall all need to understand before the time of the end" (Letter 161, 7/30/1903).

But what is there to study in Ezekiel 9? Everything seems straightforward and clear as to what the slaughter is, who it affects, when it executes. Could these warnings be connected?

2. Notice the similarity between her description of the slaughter and her description of the "great storm of persecution," as Will Ross describes it:

"Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary." Says the prophet: 'They began at the ancient men that were before the house.' Ezekiel 9.1-6. The work of destruction begins among those who have professed to be the spiritual guardians of the

people. 'The false watchmen are the first to fall' (GC 656). [Note: This describes the actual slaughter, which EGW places at Deliverance.]

"[A] *terrible storm of persecution* was coming, just like a windstorm, that blew down every standing object. There was not a 7th-day Adventist to be seen. They, like the disciples, forsook Christ and fled. All who had sought positions were never seen any more.

"After the storm there was a calm. Then the Adventists arose like a great flock of sheep, but were without shepherds. They all united in earnest prayer for help and wisdom, and the Lord answered by helping them choose leaders among them, who had never sought positions before" (The Will Ross Statement). [Note: See p. 36 and Appendix I, p. 128.]

3. The 5th Seal is about martyrdom, and only righteous people can be martyrs. Therefore, the target of a possible strike when the NSI passes would have to be God's people. The target of the slaughter of Ezekiel 9 is unfaithful Adventists who do not receive the seal or mark of God in their foreheads. These cannot be considered martyrs. Further, as has been pointed out, the Will Ross statement is only marginally credible, since Ellen White did not write it herself. But how did Will Ross know the pattern of 5th Seal opens (or "storm of persecution") > 4th Angel appears? How did he know to predict a slaughter that would take out SDA leadership first?

The obvious problem is that he places a slaughter ("great storm of persecution") *before* the pouring out of the Latter Rain. She places the slaughter at *Deliverance*.

In urging us to study Ezekiel 9, is Ellen White simply saying that if we do not humble our souls before God and put away sin, the slaughter will befall us? Isn't that the overall message of Scripture anyway? Why call attention to our particular need to study Ezekiel 9?

Ellen White Speaks of Ezekiel 9.

Here are the unique references in Ellen White's writings (from EGW Estate online data base) to "Ezekiel 9" or "the ninth chapter of Ezekiel":

"Ezekiel 9.3-6. Notice particularly [that] the sighing and crying ones are alone marked. Those who have engaged in *afflicting their souls* before God are especially remembered of Him, and the angel is bidden to place a mark upon them. 1 Peter 5.5-9" (18MR 370).

"The mark of deliverance has been set upon those 'that sigh and that cry for all the abominations that be done.' Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom the command is given: 'Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary.' Says the prophet: 'They began at the ancient men which were before the house.' Ezekiel 9.1-6. The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchmen are the first to fall. There are none to pity or to spare. Men, women, maidens, and little children perish together" (GC 656).

[Note: As stated above, this quotation appears in the *Great Controversy* chapter regarding Deliverance. But both EW 279—connected to Ezekiel 9 by mention of the man with the writer's inkhorn—and Ezekiel 9 itself suggest that when the marking or sealing ends, the slaughter begins. In EW 279 the man with the writer's inkhorn reports to Jesus that his work is done. The marking/sealing is now finished. Immediately Jesus throws down the censor, signifying Close of Probation and *implying* the start of the slaughter. Must the slaughter await the finalizing of *all* decisions? Or can the slaughter take place against humans as *their* probation closes? Why does Ellen White describe the

slaughter as occurring at *Deliverance* rather than at Close of Probation? Why wait until Deliverance? Or can the scene described in 1W 279 mean that as *their* probation closes, humans become vulnerable to the slaughter of Ezekiel 9? Would this make the leadership of Sabbath keeping groups vulnerable to slaughter upon passage of the NSI, when *their* probation closes?

"The Lord reads the heart as an open book. The men who are not connected with God have done many things after the imagination of their own evil hearts. The Lord declares concerning them, 'They have turned unto Me their back, and not the face, though I taught them, rising up early and teaching them; yet they have not hearkened to receive instruction.' We are amid the perils of the last days, the time will soon come when the prophecy of *Ezekiel 9* will be fulfilled; *that prophecy should be carefully studied, for it will be fulfilled to the very letter.* Study also the *tenth chapter* which represents the hand of God as at work to bring perfect method and harmonious working into all the operations of his prepared instrumentalities. The *eleventh* and *twelfth* chapters also should receive critical, thoughtful attention. Let these prophecies be studied on your knees before God" (Letter to A. R. Henry, 10/27/1894).

"He who presides over His church and the destinies of nations is carrying forward the last work to be accomplished for this world. To His angels He gives the commission to *execute His judgments*. Let the ministers awake, let them take in the situation. *The work of judgment begins at the sanctuary.* 'And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar.' *Read Ezekiel 9:2-7.* The command is, 'Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.' Saith God. 'I will recompense their way upon their head'" (1M 431). [Note: This tells *where* the work of judgment begins but not *when*.]

"Study the ninth chapter of Ezekiel. These words will be literally fulfilled; yet the time is passing, and the people are asleep. They refuse to *humble their souls* and to be converted. Not a great while longer will the Lord bear with the people who have such great and important truths revealed to them but who refuse to bring these truths into their individual experience. The time is short. God is calling. Will you hear? Will you receive His message? Will you be converted before it is too late? Soon, very soon, every case will be decided for eternity" (Letter 106, 1909).

"In the *ninth chapter of Ezekiel* is portrayed the fate of the men of responsibility who have not glorified God by faithfulness and integrity. Read this chapter. Notice especially *verses four to six*: [quoted]. *At the appointed time*, the Lord God of Israel will do His work most thoroughly" (18MR 183). [Note: There is nothing here to indicate timing. Only "at the appointed time" it will occur.]

"Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God and who murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them and sympathize with those who commit wrong? No, indeed! Unless they repent, and leave the work of Satan in oppressing those who have the burden of the work and in holding up the hands of sinners in Zion, they will never receive the mark of God's sealing approval. They will fall in *the general destruction of the wicked, represented by the work of the five men bearing slaughter weapons*. Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those 'that sigh and that cry for all the abominations that be done' in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in agony, even sighing and crying. *Read the ninth chapter of Ezekiel.*

"But the *general slaughter* of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary" (3T 267).

APPENDIX P

Addendum

Introduction: Below are Spirit of Prophecy statements that surfaced after completion of *The Seventh Era*.

1. "Jesus did not come to earth as the waiting, joyful company expected, to cleanse the Sanctuary, by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods. **Prophetic time closed in 1844**" (1SG 148). [Note: "Prophetic time closed in 1844" convinces me that the day-for-a-year principle ended in 1844 more than does the information in Ms. 59, 1900.]
2. "It is not difficult for the evil angels to represent both saints and sinners who have died, and make these representations visible to human eyes. These manifestations will be more frequent, and developments of a more startling character will appear as we near the close of time" (1v 604, 1875; LDE 161). [Note: Is she describing the 5th Trumpet?]
3. Spiritualism will do its work by causing the dead to be personated" (Ms. 16, 1899). [Note: See page 88-9.]
4. "If the church of God becomes lukewarm, it does not stand in favor with God any more than do the churches that are represented as having fallen and become the habitation of devils and the hold of every foul spirit, and the cage of every unclean and hateful bird. . . . Those who have had opportunities to hear and receive the truth, and who have united with the Seventh-day Adventist church, calling themselves the commandment-keeping people of God, and yet possess no more vitality and consecration to God than do the nominal churches, will receive of the plagues of God just as verily as the churches who oppose the law of God" (Letter 35, 1898).
5. "With regard to the Sunday question, . . . If they should come here [the Echo Publishing House] and say [that] you must close up your work and your presses on Sunday, I would not say to you, . . . 'Keep your presses going,' because the conflict does not come between you and your God. When they go a little further and say, 'You must keep Sunday and *you shall not observe Saturday*,' then everyone that took . . . [that] position would have the mark of the beast" (1:GW Address to Echo Publishing House, 4/14/1898).
6. "[W]hen any requirement is made that shows disrespect to the seventh-day Sabbath, we are to refuse compliance" (Ms. 46, 1898).
7. "The light given me by the Lord at the time when we were expecting just such a crisis as you seem to be approaching was that, when people were moved by a power from beneath to enforce Sunday observance, Seventh-day Adventists were to show their wisdom by refraining from work on that day, devoting it to missionary effort" ("Report of Progress,"

8. "We may be sure that, when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain" (Letter 8, 1896).

9. "When the state shall enforce the decrees and sustain the institutions of the church [NSI], then will Protestant America have formed an image of the papacy. *Then* the true church will be assailed by persecution as were God's people in ancient times. . . ." (Ms. 51, 1899).

10. "If those for whom the Lord has done so much will walk in the light, their knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth's history" (Ms. 176, 1899).

11. "The Lord God of Israel is to execute judgment upon the gods of this world as He did upon the gods of Egypt. With fire and flood, plagues and earthquakes He will spoil the whole land" (Ms. 85, 1899).

12. "Thinking to appease the wrath of God, these influential men make laws enforcing Sunday observance" (Ms. 85, 1899).

13. "When the defiance of the law of Jehovah shall be *almost* universal, when His people shall be pressed in affliction by their fellowmen, God will interpose. The fervent prayers of His people will be answered. . . . He will arise as the Protector and Avenger of His people. The promise is: 'The Lord will avenge His own elect, which cry unto Him day and night.' (See Luke 18:7.) (Letter 123, 1897). [Note: Does this depict the period between the NSI. and Latter Rain? Also Revelation 8:3, a time of much incense and much prayer?]

14. "Holy angels will join in the song of the redeemed. Though they cannot sing from experimental knowledge, 'He hath washed us in His own blood, and redeemed us unto God' [Revelation 5:9, 10], yet they understand the great peril from which the people of God have been saved" (Letter 79, 1900). [Note: The *living creatures* who sing these words are angels.]

15. "The nations of the world are eager for conflict, but they are held in check by the angels. When this restraining power is removed [See Revelation 9:13, 14.], there will come a time of trouble and anguish. . . . All who have not the spirit of truth will unite under the leadership of satanic agencies. But they are to be kept under control till the time shall come for the great *battle of Armageddon*" (Letter 79, 1900). [Note: This connects the 6th Trumpet with the 6th Plague. The removal of the restraining power does not here appear to refer only to close of human probation but also to the final loosing of the four angels bound at the Euphrates River.]

16. "Many who have known the truth have corrupted their way before the Lord and departed from the faith. The broken ranks will be filled up by those represented by Christ as coming in at the eleventh hour. . . . Large numbers will be admitted who in these last days hear the truth for the first time" (Letter 103, 1903).

17. "When God's redeemed are called to heaven, they will not leave behind the advancement they have made in this life by beholding Christ. They will carry their spiritual attainments into the courts above, leaving nothing of heavenly origin in this world. As the books of heaven are opened, each overcomer is assigned his lot and place in heaven, in accordance with the advancement he made in this life" (Ms. 31, 1903).

APPENDIX Q

Understanding the End-time Charts

(See pp. 54, 58, 70, 114, 127.)

The versions of the SOP/Scripture final crisis chart shown on the pages indicated depict the same progression of events. As there is only one “final crisis,” there can be but *one* progression of events in it. The Golden Key was our first building block, followed by the chart on page 54, then the chart on page 58. The one on page 70 emphasizes placement of *the plagues* in the final crisis. The one on page 114 shows the full final crisis sequence of events as *Spirit of Prophecy and Scripture* present them. The chart on page 127 shows that both this SOP/Scripture chart and the Daniel 12 timelines chart (source material completely unrelated) present *the same* Seventh Era progression of events. Each of the charts contributes its own information to *one* final-crisis sequence of events.

In case you missed it, I repeat, the Daniel 12 timelines chart shows *the same* progression of events as the other chart, although their source information is unrelated. In assembling these charts, the only source information they have in common is mention of the abomination of desolation—for the Daniel 12 chart, Daniel 12.11. The SOP/Scripture chart took none of its information from Daniel 12. Yet both charts tell the same story. Is this a mere coincidence, or do you suppose heaven has provided this as a confirmation that this sequence of events is correct?

We are not accustomed to acquiring such clear information from heaven. Sometimes simple things seem difficult to us, because we do not yet comprehend their simplicity.

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ENDNOTES

¹ The *New King James Version* of Scripture is used throughout unless otherwise stated. Emphasis is supplied unless otherwise stated.

² GC 611.

³ Exodus 33:18.

⁴ Exodus 33:19.

⁵ Revelation 12, it should be noted, makes clear reference to the time when “war broke out in heaven,” which not only preceded the cross but also preceded the fall in Eden. Therefore, it cannot be argued that Revelation ignores all events prior to 31 A.D. While Revelation focuses on the final crisis, it also brings in background information that sets up the final crisis.

⁶ I Cor. 15:20, 23.

⁷ Rev. 14:4.

⁸ See footnote 40.

⁹ *The Everlasting Covenant* by E. J. Waggoner, *The Language of Heaven* by the present author, and various other works contain extensive treatments of righteousness by faith.

¹⁰ For more information on the important subject of the cyclic nature of God's work of redemption, see *The Everlasting Covenant* by E. J. Waggoner and *The Proclamation of the Acceptable Year of the Lord* by Dr. Elliot O. Douglin. The latter work describes 160-year gospel cycles containing four forty-year generations each. My impression is that the 160-year cycles fit into the eras and somehow jubilees may also fit into this picture in some way. However, exploring these things is outside the scope of the present work and may not be essential to salvation. I do, at times, use the word “cycle” as a synonym for “era” and do not want the word confused with the 160-year cycles when used in this way.

¹¹ See Appendix E., p. 120.

¹² See p. 121

¹³ “Just as soon as the people of God are sealed in their forehead—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God's people are sealed and prepared for the shaking, it will come” (4BC 1161).

¹⁴ Waggoner, *The Everlasting Covenant*.

¹⁵ This forum has been closed.

¹⁶ See Appendices I, p. 128, and K, p. 131.

¹⁷ The only phrase in the Will Ross statement I question is that Adventists “forsook Christ” and fled. It may have appeared to Ellen White that they were forsaking Him. Or perhaps Sr. White described it in such a way that Ross got the idea they were forsaking Christ. I do not believe that phrase is accurate. I believe they fled in compliance with Christ’s instructions in Matthew 24:15-18.

¹⁸ The prelude to the Trumpets and the prelude to the Plagues will appear later, in the section specifically assigned to the preludes (p. 76).

¹⁹ Campbell, *The Language of Heaven* and its Supplement.

²⁰ I Cor. 10:31.

²¹ Revelation 20:4.

²² John 5:28, 29.

²³ “‘He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints’ [Rev. 13:10]. This *entire chapter* is a revelation of what *will* surely take place” [Rev. 13:11, 15-17] (19 MR 182, 1900). [Note: Revelation 13 in entirety will fulfill in the Seventh Era yet ahead. Since Revelation 13 is connected with Revelation 14 in Ms. 153, 11/5/1902, is the entire chapter of Revelation 14 yet future as well?]

²⁴ Most will probably agree that EGW is here describing the universal Sunday law. It suggests that either on or very close to the day the USL passes, God registers His protest, commencing the work of vengeance. One might think she is describing final close of probation.

However, at least two Ellen White statements offer another possibility. “The Lord has shown me clearly that the image of the beast will be formed before probation closes, for it is to be the great test for the people of God, by which their eternal destiny will be decided” (2SM 81, 1890). The image of the beast manifests in Sunday legislation. This quotation says Sunday legislation is in place before probation closes.

The other quotation says, “Their [‘false shepherds’] work will soon react upon themselves. Then will be witnessed the scenes described in Revelation 18 [4th Angel], when the judgments of God shall fall upon mystical Babylon” (Ms. 60, 8/2/1900). [Note: The fulfillment of the 4th Angel includes judgments upon Babylon. The USL must be in place before close of probation; therefore RH 4/23/1901 (and 7T141) do not rule out the possibility that the USL and Latter Rain (both of which take place before Close of Probation) occur at a very close point in time.]

²⁵ For more information on the Angels see F. T. Wright’s *The Seven Angels*.

²⁶ See footnote 24.

²⁷ The Time of Jacob’s Trouble occurs immediately following passage of the NSL (See 5T 451) AND following

Close of Probation (*A Word To the Little Flock* 12). Thus it appears to occur in two phases.

²⁸ Hans K. Rondelle, *Adventist Review*, June 1-July 20, 1989. <http://www.adventistbiblicalresearch.org/documents/Prophetic%20Basis%20Adventism.htm>.

²⁹ We have two clear examples where EGW did not specify the *full* Scriptural reference applying to an event she was describing. (See Rev. 6.6-8, p. 22, and Daniel 11.30-36, p. 94.) Is she here giving only a part of the picture, leaving us to make the connection? Is she saying not simply the 1st and 2nd Angels but the 3rd through 7th Angels as well?

³⁰ Perhaps here a word should be said regarding Bible translations. I don't trust one of them to *always* be correct. I have about ten translations on computer, in addition to the Bibles I own, and consult all of them for questions on difficult passages. *Strong's Concordance*, also on my computer, is helpful as well.

³¹ Revelation 10:7, NIV.

³² "Suddenly a darkness settled upon the land [of Egypt], so thick and black that it seemed a 'darkness which may be felt.' Not only were the people deprived of light, but the atmosphere was very oppressive, so that breathing was difficult. 'They saw not one another, neither rose any from his place for three days. But all the children of Israel had light in their dwellings'" (PP 272).

³³ Refer to GC 637.

³⁴ *Strong's* OT 3326 and OT 5023 provide the basis in Greek for *both* entries.

³⁵ See Para. c, p. 19.

³⁶ See Appendix O, p. 142.

³⁷ See *The Everlasting Gospel Workbook No. 2* available at <http://www.4Adventists.com>.

³⁸ That the Revelation 14 angels "fly in the midst of heaven" justifies the translation as "angels."

³⁹ Keep in mind the high degree of probability that the angels who blow Revelation's Trumpets are also the same, God's remnant, as the Angels of Revelation 14. (See p. 57.)

⁴⁰ Angels carry a preponderance of the load, in the antitypical proclamation of the everlasting gospel. See such quotes as the following: "By giving us the cooperation of holy angels, God has made it possible for our work to be a wonderful, yes a glorious, success" (RH 12/4/1900). "Heavenly intelligences are combining with God's human instrumentalities in the work of restoration. We are not left alone to engage in this conflict" (RH 4/30/1901). "When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern; angels will do a work which man might have had the blessing of accomplishing, had they not neglected to answer the claims of God" (RH 12/15/1888).

⁴¹ 1 Peter 1.7; Job 23.10; RH 9/16/1873, etc.

⁴² See footnote 23.

⁴¹ He is already here in visible form?

⁴⁴ Notice he is allowed to rule for 42 months. Compare with No. 5c, p. 68.

⁴¹ See footnote 23.

* Verses 9-11 of Rev. 14 describes the _____, Connect the dots.

⁴⁷ See p. 68 and 88 and charts, pp. 114 and 127.

⁴⁸ Hans K. Rondelle, *Adventist Review*, June 1-July 20, 1989.

<http://www.adventistbiblicalresearch.org/documents/Prophetic%20Basis%20Adventism.htm>

⁴⁹ See Daniel 12:6; 10:5; Revelation 1:13. The man in linen of Ezekiel 9:2 does not seem to be Jesus.

⁴⁰ See Appendix G, p. 125, for a statement from the Ellen G. White Estate regarding this quotation.

⁴¹ See Smith's *Daniel and the Revelation*, the *SDA Bible Commentary*, *Bible Readings for the Home* and many other works which detail Adventist history. See also Appendix J, p. 129, herein.

⁴² "The margin reads, 'To set up the abomination.' With this reading the text would stand thus: 'From the time that the daily sacrifice shall be taken away to set up [or in order to set up (author's interjection)] the abomination that maketh desolate, there shall be a thousand two hundred and ninety days.'" "[T]heir [timelines'] beginning is marked by a work which takes place to prepare the way for the setting up of the papacy" (Smith's *Daniel and the Revelation*, p. 323).

⁴³ Following instructions of the Man in linen, is it even possible to make a chart from the Daniel 12 timelines that differs in pattern from the one our pioneers constructed?

⁴ He had good reason to do this, but delving into it is outside the scope of the present work.

⁴⁴ Uriah Smith is honest enough to say that the chart ends in 1843. He goes to great lengths in *Daniel and the Revelation* (p. 331) to show where 1843 was a blessed, special year; however, the biggest event for the Millerites in 1843 was their initial disappointment that Christ did not return that year.

⁶⁶ See p. 70c, with the Appendices A, p. 116, and H, p. 129, charts.

²⁹ *Commentary on Daniel and Revelation*. Academy Enterprises, Inc., 6200 Academy Lane, Harrah, Oklahoma. See also footnote 51, p. 101.

⁵⁸ http://www.nanaimosda.org/about_us/who_are_adventist/origin.htm.

⁹⁰ Three final-crisis events seem to occur in two phases each: 1) the sealing (See pp. 26, 52.), 2) the Time of Jacob's Trouble (See pp. 28, 51.), and 3) death decrees. One of the death decrees appears to be sudden and unexpected—a strike. The other concludes the final phase of the Time of Jacob's Trouble.

⁶¹ Except for the Smith quotation, this is from internet URL. <http://www.newstarthealthcare.com/articles/biblestudies/daniel12.htm>.

⁶² Available at: <http://www.acts321.org/articles/reply>.

⁶³ <http://www.escapeallthesethings.com/planet-x-nibiru-wormwood.htm>

⁶⁴ *Ibid.*

⁶⁵ http://en.wikipedia.org/wiki/Red_tide

⁶⁶ Chronology only; no dates are suggested for any event. Everything on the DVD is in the book, but not everything in the book is on the DVD. Six class sessions disclose the fascinating core chart.

The Seventh Era DVD

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- What event triggers the final crisis?
- How long does the final crisis last?⁶⁵
- What is the correct chronology of final crisis events?⁶⁶
- Which comes first, NSI, or Latter Rain?
- At what point does the slaughter of Ezekiel 9 take place?
- What are the seven thunders, and at what point do they reveal themselves?
- When does Satan appear personating Christ?
- What do the fifth, sixth, and seventh angels of Revelation 14 represent?
- Where in Revelation 14 do we find the 4th Angel?
- What is the actual three angels' message?
- What is the "order" in which Revelation unfolds?
- What event ends the 1335 days of Daniel 12?
- What is the warning in Daniel 12?

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